Evangelical Christendom.

SEPTEMBER, 1881.

THE MONTH.

THE strife of parties is at length hushed, and the laborious, but unprolific Parliamentary session of 1881 has been brought to a welcome end. The Irish Land Bill, whatever its value or its demerits, having received the royal assent and become incorporated in the statutes of the realm, will doubtless obtain a fair trial from all those of Her Majesty's subjects who are interested in its provisions, except certain disloyal and noisy politicians, and their misguided and unreasoning followers. The closing passages in the legislative progress of the Bill will never be forgotten by those who, watching it from no party standpoint, became solicitous for the harmonious working of the different elements in the British constitution, and were not without apprehension that the Houses of Lords and Commons might be brought for a time, at least, into apparent conflict. This, however, was avoided by a policy of concession so opportune, and so guarded in its application, that all misunderstanding was avoided, as to the grounds on which it was adopted. Although, therefore, the Bill was returned from House to House so repeatedly, and amended amendments had to be re-considered and re-amended, yet at the final stage in the House of Peers the Minister in charge of the Bill admitted that its details had been distinctly improved by the comparison of the opinion of the two Houses. The promptitude and dispatch with which the House of Lords dealt with the Bill was not less noticeable to the view of some observers, than the wearisome way in which it had, for month after month, dragged its slow length along in the Commons. The foreigner, looking for lessons in Parliamentary government to the classic soil of liberty, saw a new occasion for commendation, which found expression in Continental journals, in witnessing the spirit of conciliation which could alone have rendered possible the issue finally arrived at; and the Englishman may well learn not to despair of his country, while it retains in its integrity the constitution by which, under the blessing of God, he has been secured in the enjoyment of so many social, political, and religious advantages.

That some measures have not been carried relating to questions upon which legislation was urgently required, was inevitable under the conditions incident to the passing of the Irish Land Bill by the Lower House. The Bankruptcy Bill is thus thrown over for another year, though the commercial portion of the community have so long deemed the present system, for which it was intended to provide a remedy, open to serious objections on the grounds of needless expense and liability, not to say encouragement, to more than one kind of abuse. We congratulate the Principality, however, upon the fact that the Sales of Intoxicating Liquors on Sunday (Wales) Bill has, notwithstanding the unreasoning criticism it has excited in some quarters, become law. The question of the Protection of Young Girls was brought too late under the notice of Parliament for more to be done than the the appointment of a select committee of the House of Lords, the taking of evidence

by that committee, and the presentation of its report to the House. The committee is to sit again next session; and legislation upon the subject may be confidently predicted, when we mention that the Chairman of the committee is Earl Cairns, whose philanthropy and high moral principle, combined with his unsurpassed legal attainments, were never enlisted in worthier service.

It is with reluctance that we refer to the Bradlaugh episode in the proceedings of Parliament. When first returned for Northampton, Mr. Bradlaugh virtually closed the only door of admission to the House of Commons which was then open to him by his avowal that he regarded the oath as an unmeaning formality. He closed it further, because those members only being qualified to make an affirmation who are unable conscientiously to take an oath, become thereby disqualified for all oath-taking. Mr. Bradlaugh had obtained, outside the House, what virtually amounted to a judicial recognition that he was thus disqualified for taking an oath; he placed it in evidence before the House; and he asked the House to open to him the door of affirmation. The House refused to open the door, but also refused to close, or at all events to bolt and bar it, against him; and the question as to the legality of his entry was referred to the Courts of Law. They have decided that by that door he cannot legally enter. Both doors are therefore closed; one by Mr. Bradlaugh himself at the outset, which the House of Commons from a sense of self-respect, and from regard to the sanctity of the oath, properly forbids to be re-opened; the other by the High Court of Justice, in its interpretation of the law. So after much agitation carried on in the provinces; many addresses to metropolitan free-thinkers; and other preparations for the experiment, he tried to effect an entrance into the House by physical force. Of course the Speaker and those who acted under his orders were equal to the occasion, and Mr. Bradlaugh, notwithstanding his threats, was prevented from crossing the threshold; of course, also, the House sustained the Speaker in his action, and rejected a motion which would have inflicted a vote of censure upon "the first Commoner of England." It cannot be denied that the House has suffered somewhat in dignity by insolent menaces from without, and by the sympathy expressed for the extruded individual within by a small but talkative minority. However, the loss of dignity might have been greater; the "junior member for Northampton" might have gone through the solemn mockery of swearing before the assembled Commons of Great Britain an oath to God in whose existence he has avowed his unbelief, and he might then have taken the seat from which he is now effectually excluded.

The case of the Rev. S. F. Green, of Miles Platting, having been decided against him on appeal to the House of Lords, he still remains in Lancaster Goal, whither his persistent disobedience to the law, in matters of ritual in the Church of England, has taken him. Dr. Pusey, the English Church Union, and its President, the Hon. Charles Wood, have endeavoured through the columns of the newspapers to awaken such sympathy on behalf of Mr. Green as may secure his unconditional release. Earl Beauchamp has tried to serve Mr. Green still more effectively by the introduction of his Ecclesiastical Courts Regulation Bill, which would have effected Mr. Green's release by direct legislation at the end of the six months' imprisonment which has now about expired. The Bill reached committee, and was then dropped, not, however, before it had undergone material modification, which may be taken to indicate the course in which legislation is likely to proceed hereafter in the matter. The main improvement in the measure—the original "ambitious title" of

which was changed to that of "The Discharge of Contumacious Prisoners Bill"—provided that while six months' imprisonment should be the penalty for the first offence, on a second offence of the kind deprivation of the benefice should forthwith follow. This amendment was made at the suggestion of the Lord Chancellor, and was so unsatisfactory to the Ritualist party, that some of them do not conceal their satisfaction that the Bill was not passed.

The bright and warm weather with which we were favoured earlier in the summer has given place to so rainy a season that grave apprehensions are entertained that the hopes at first cherished of an abundant harvest will not be realized. Under these circumstances, the Archbishop of Canterbury has issued a form of prayer for use in the churches of the province over which he presides; and we doubt not that in the northern province, as well as in places of worship belonging to the unendowed communions throughout the kingdom, supplication will be offered in accordance with the spirit and object of the form prepared by his Grace. In common prayer, whenever an occasion of this kind arises, the Evangelical Churches of the land are of one heart and one mind, and thus truly exemplify the "communion of saints."

Pio Nono's theory, after his deprivation of the temporal power, that he was nothing more than a prisoner in the Vatican, has been adopted by his successor in the Papal Chair. Leo XIII. has lately delivered another Allocution, the object of which is to denounce the riots which took place when the remains of Pius IX. were recently removed to their final resting-place, and to argue that if a dead Pope was not safe from insult, there can be no security for a living Pope in Rome. This Allocution, which may be read at a later page, teems with insults to the Italian nation and its constituted authorities. The Government of Italy is, we believe, doing its best to keep the peace between the Romans and the Pontiff, and to preserve unimpaired the Papal Guarantees. But it is possible they may not succeed, although an official declaration has been published by the King and his responsible advisers, that they will maintain the Law of Papal Guarantees and protect the security of the Pope and the independence of his spiritual sovereignty. The Pope in Rome is unpopular to the last degree, and a crisis is not improbably at hand, when the Government may be compelled to abrogate those Guarantees, and it will then be made manifest that abundant provocation has been given by the Vatican alike to the Italian Sovereign and to his subjects. It may suit Leo XIII. to pretend that the Government of Italy stands between himself and the Roman people; but if they do so, it is not (as Leo XIII. implies) to prevent the latter from exhibiting their devotion to the Holy See, but, on the contrary, to prevent them from sending the Pope into involuntary exile. The Pope himself knows well that the Italians have no cause to regard him with the slightest favour, and this very manifesto itself betrays his apprehensions of the Roman populace.

After lingering for eight weeks since he was struck down by the murderous hand of his assailant, the President of the United States seems about to succumb to the weakness consequent on his painful and exhausting illness. A brave and noble Christian man, General Garfield's personal worth, not less than his official station, has enlisted on his behalf, and that of his family, the sympathy of the English-speaking peoples on both sides of the Atlantic. That sympathy is deepened here as we read of the probability of a fatal issue, and it embraces more than ever the great nation who are thus likely to be deprived of their elected chief ruler so soon after his

entrance on the duties of office. May He who has so often, from the darkest events in the history of both peoples, brought forth unexpected deliverance and blessing, educe from this great trial to our kinsmen the issues which may best tend to their highest well-being, and to the prevalence of "peace and happiness, truth and justice, religion and piety," that these may be established among them for all generations.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

France, August 16, 1881.

THE GENERAL ELECTION.

The Elections are the one great topic, and the question "Shall it be Revision or Continuation of the Constitution?" is debated in every possible form. Gambetta wants a partial revision; the Extreme party, to which rally Bonapartists and Monarchists, want a total revision; while the Moderates, the great majority of the people who only ask for quiet, want the continuation of gradual progress to prosperity with no violent change. The electoral meetings of the extreme "Reds" present no great promise of peace. Their riot and violence defeat their own aims. The Government has hastened the time for the elections, and has strictly forbidden its agents to influence the votes, while every facility is given to candidates.

ANARCHISTS AND PURITANS.

We find in a journal the following remarks worth noting. Referring to the old Jacobins and their modern imitators it says: "The religion of the Puritans told man that his nature was evil, spake to him of his duties, brought the presence of God into his soul, and thus created an inward rule and restraint which, by keeping his instincts within the proper bounds, could permit social liberty and individual independence. The revolutionary religion, on the contrary, told man that his nature was good, spake to him of his rights only, and pointed to society and its organization as the one source of all evil. Necessarily man rose up against this organization; he absolved his own instincts, even the worst; threw upon others the responsibility of his actions; created anarchy and brought back the reaction inevitable to all societies threatened with destruction—Cæsarian despotism. On touching American soil, the English Puritans put at the head of their constitution 'the rights of God.' The *Constituants* put at the head of theirs, 'the rights of man.' The first founded the freest and strongest commonwealth in the world; the second, after a very few years, sunk fatally beneath the dictatorship of Napoleon."

CHRISTIAN RITES PARODIED.

The word "religion" applied to Jacobinical doctrines is no fanciful term. The late anticlerical congress held in Paris proposed to combat Christianity by "civil ceremonies." Civil marriage, civil burial, civil baptism, civil communion! Infants have received this civil baptism from Henri Rochefort. After a flourish from a brass band (which set all the babes screaming), he made a speech, the purport of which was that if the priests gave the poison, freethinkers must give the antidote, and inculcate atheism as early as Catholicism teaches its "follies." A citizen decked with scarlet favours in every buttonhole then asked the sacramental question of the "godfathers and godmothers:" Will the citizen M., and the *citoyenne* N., adopt the child of the citizen Z.? Do they pledge themselves to supply the father's and mother's place if his natural parents should die? The response was, "Yes. *Vive la République!*" Each infant was then placed in the arms of Henri Rochefort, who kissed it on the forehead and . . . it was declared to have been civilly baptized! The *Marseillaise* was shouted, *bonbons* and cakes were profusely divided among elder children, and a collection was taken to defray the expenses of the occasion.

The Bishop of Arras has given his approbation to a pilgrimage in honour of

A SACRED TEAR

of our Lord Jesus Christ once sent to Allouagne (Pas-de-Calais) by Godfrey de Bouillon from Jerusalem in the twelfth century. This tear was shed on the tomb of Lazarus! Thus does this people oscillate from atheistic fanaticism to the fanaticism of Rome.

Surely it is high time to give opportunity to young Christian men to prepare themselves properly to enter into the field against these two foes of the people. It is good news that another

SCHOOL FOR EVANGELISTS

is about to be opened in France on the 15th of November. It is undenominational though on the Baptist Church premises, 48, Rue de Lille, Paris, and is to be called the "Elementary Theological School for Evangelists" for the training of pioneers for the Gospel in France. Earnest men are often terribly lacking in clear Gospel truth. Pastors are necessarily too absorbed by their duties to their churches to be able to train young men, and the evangelists need special theological culture to prepare them for the difficult work to be confided to them. They must be able to explain simply and powerfully the great truths of salvation. The school is to be open to Christians of Evangelical principles, irrespective of the Church to which they belong, and who wish to devote themselves to the work of evangelists, colporteurs, Scripture-readers, or Sunday-school teachers, and who have given adequate evidence of faith in the Lord Jesus Christ and aptness for the work. The other conditions are: (1) They must belong to a Christian Evangelical Church; (2) have received good elementary instruction; and (3) send in a written request to be admitted, accompanied by a letter from a pastor. The examining committee is composed of Pastors Armand-Delille, D. Campbell, Decoppet, Gibson, Hitchcock, Lepoids, MacAll, Mitchell, Th. Monod, and De Pressensé. The course comprehends Introduction to the Old and New Testaments and their interpretation; Christian dogmatics and morals; history of the Church and of dogmatics; exercise of preaching; course of diction; theory and practice of evangelization; and sacred music. The lectures are open to the public without charge.

Another valiant Protestant has been called away to his reward.

PASTOR HORACE MONOD,

forty-three years pastor of the Reformed Church, in Marseilles, died last month; the name of Jesus, whom he had so faithfully preached, was the last on his lips. He was the youngest of the eight sons of John Monod, the late venerable pastor in Paris, and brother to Frederic and Adolphe. His mathematical talents were of peculiar use, giving lucidity, method, precision of expression, and strength of reasoning in a remarkable degree to his faithful discourses, seven valuable volumes of which have been published, and the eighth ready for the press. At twenty-eight he was President of the Consistory of Marseilles, and the Cross of Christ has ever been so clearly preached that rationalism lost its hold, every pastor being one in the faith of Jesus; the Church has long maintained the doctrines of the Gospel in peace and unity. "Horace Monod" says a correspondent, "would know nothing among us but Christ and Him crucified; he had no other ambition, and conceived no greater honour than to be the servant of Christ and the faithful witness of His Cross. It is for Him he lived, laboured and suffered; and truly his death was perfectly described beforehand in one of his valuable poems:

Je te suivrai sans crainte en cet obscur passage,
Où tu guides mes pas, où j'entendrai ta voix.
Mon cœur de ton amour a compris le message,
Et mon dernier regard s'éteindra sur ta Croix!

Among those who spoke at the funeral were his nephew, John Monod, Professor at Montauban, and two of his sons, Adolphe and Edouard, and few eyes were without tears when the latter said, "I cannot promise you to preach the Gospel with the same talent as my father, but I promise you the same faithfulness and the same love!" The

EVANGELISTIC WORK IN MARSEILLES.

is in healthful progress, the six Sunday schools are having each their country *fête*; two of the meeting halls are being enlarged, and the opening of another is to take place in September. In the rather difficult city of Angers two evangelistic halls have been opened, and rather unexpectedly with full success.

Pastor Armand-Delille, on his return from Geneva, will (D.V.) resume his important work in the room offered to him by Mr. McAll, 404, Rue St. Honoré, until an eligible hall be found. He will (D.V.) also take the direction of the

EVANGELIZATION OF THE CEMETERIES.

For this also meeting halls will be necessary: surely funds should be cheerfully forthcoming for this work. How many, not only French, but English, Americans, Swiss, and others, have sacred spots in these burial grounds! and would it not be a touching deed *in memoriam* of those "gone before" to associate their names with the work of "comforting those who mourn," by giving sufficient to hire or erect a simple meeting-place immediately adjacent to each cemetery? This will surely commend itself to many a reader. The evangelistic work comes within the sphere and is adopted by the Home Mission, but it leaves the finding funds for halls to private efforts.

PROTESTANTS' BURIAL.

The Senate has not succeeded in giving freedom to all parties to bury their dead in the common cemeteries. The Roman Catholic

opposers talked so long that attention was wearied, and members withdrew, so that at the close of the sitting the senators were not numerous enough for the vote, which is now postponed to the next session. For above sixty years the Protestant press has teemed with cases of scandalous treatment of mourners having to bury their dead in the portion of land reputed to be unhallowed and infamous, because devoted to cases of suicide, malefactors, unbaptized infants, and all considered out of the pale of the Church. Lately, after above four years of persevering effort, and thanks to the energy of the Prefect of the Aube, the body of a Protestant has been removed from the "infamous" corner of the cemetery of Cunfin, and deposited with all due respect and propriety in its proper grave. The Protestant Pastor of Troyes officiated, and was listened to with the greatest attention. The Mayor had, however, padlocked the gate; and was blustering loudly and long, when he caught sight of the Commissary of Police and the gendarmerie; and seeing opposition to be useless, gave way.

A petition is being signed requesting the Government to abolish the regulation which forces soldiers to worship the host.

A statue to Bernard Palissy is about to be erected at Boulogne (Seine).

WARLIKE INVENTIONS.

We have lately had news of German bellicose inventions, which are worth noting. Essen is the seat of Krupp's great foundry. Krupp was fourteen years of age when his father, who drove a small iron trade, died, leaving no fortune. The widow told her son that he must give up school and work for the family. He set to work manfully, and made a *lingot* of steel, which was made into bars. These a workman sold at Düsseldorf, travelling thither and back on foot. A small sum was thus gained for a few days' food, and Krupp made some more steel. Now his establishments contain many thousand workmen, and above fifty miles of railway for fifteen locomotives to carry the metal in its various forms from one part of the premises to another. Every precaution is taken to prevent strangers penetrating into the works. All employed must enter by a single door, and no man is admitted unless he is known by the doorkeepers. Notwithstanding the success of his cannons in 1870, Krupp says, "Our artillery is not yet good enough." He made an improved model; it was refused. He made one better still; refused. He perevered, and his third and best has been dopted, and the whole Prussian artillery is now renewed. Shells have also been revolutionized; they now contain a pile of missiles in the form of cog-wheels with explosive matter in the centre. When they explode all the teeth are projected, and instead of thirty or forty fragments 250 carry death and destruction around. "Pray, pray for peace to be preserved," says our informant. How much better to change the dispositions of an enemy than to cut him off!

APPROACHING SYNOD EDUCATION.

The Paris correspondent of the *Record* writes: "The event now chiefly occupying the attention of the Reformed Church of France is the General Official Synod, appointed to take place at Marseilles at the beginning of October next. One of the questions that is to be discussed will be the "Visitation of Churches." The isolation caused by the sufferings of former times, and the scattering of Protestants in France, brought many evils on our Churches. The Provincial Synods have given attention to that state of things, and will propose to the General Synod a system of visitation of churches that will tend to remedy many evils arising from isolation and the absence of all control. Another question will be that of "Religious teaching in public national schools." A long and serious discussion in the French Senate on the religious question terminated with these words of M. Jules Simon: 'As Professor, as Republican, I ask that the name of God may be placed high in the law for schools, and that fathers of families may be reassured. In voting my amendment [the teaching in the national schools of our duties to God] I shall vote an act of profound reverence and adoration to God, whom I have ever acknowledged during my fifty years of teaching, and I rejoice to do so.'"

THE TENDER MERCIES OF A MOTHER SUPERIOR.

The following extract from the Paris correspondence of a daily journal supplies a vivid illustration of the rapacity that is bred by the Romish system:

The case of Esther Renaud, expelled from the convent which she endowed with her fortune, is not a singular one. There are many recorded in the *Gazette des Tribunaux* within the last thirty years, and some of them are *causes célèbres*. It would appear as if the larger the endowments which a nun makes to the convent she enters, the greater the chance she runs of expulsion. Perhaps this is because the sisterhood think she presumes too much upon the obligation she has conferred.

Esther Renaud was not guilty of insubordination, or careless in observing her vows. She simply was the victim of a disease which tortured her day and night, and disabled her from all work. The Superior decided that she was a useless mouth, and expelled her. She was advised by counsel that it was useless to think of recovering the endowments that she had made, but that she might perhaps compel the convent to receive her back. She therefore applied to the Court of Appeal at Besançon for reintegration *manu militari*. The tribunal declaring itself incompetent, she went to the Court of Cassation, which now decides that the Superior of the convent, in virtue of an article of the statutes for the internal regulation, has power to expel any nun she pleases. Esther Renaud is therefore now an invalid pauper.

SPAIN.

ARREST OF THE REV. FRITZ FLIEDNER.

That well-known and esteemed worker in the diffusion of the Gospel in Spain, the Rev. Fritz Fliedner, of Madrid, was arrested on Friday, July 8th, on the confines of the province of Segovia, whither he had gone for the day, by railway, from his home in the capital. Meeting a "civil guardaman," that functionary ordered Mr. Fliedner to follow him to his hut, where he was asked for his papers. Being unable to produce his passport, having left it at home, he was told, "You cannot return; we must conduct you to Segovia." Remonstrance was in vain. He was handcuffed like a felon, and taken by my guards to Espinar, a village a league further on. Here, when placed in prison, a heavy iron ring was attached to his feet. On inquiry, he was told it would be a week before he would be brought before the Governor of Segovia. But this was not the worst. What followed we allow Mr. Fliedner to tell in his own words.

A SPANISH DUNGEON AND GAOLER.

"After examining me before the guards and taking charge of my money, which was not more than three dollars, the gaoler put me into the prison with the ring on my foot. It was a dark dungeon, with only a small hole in the door to let in light and air. The only light was a miserable lamp, the oil of which was paid for by the prisoners. The floor was of stone, and for my bed, which consisted of a small sack of straw, I had to pay a sixpence. There were five prisoners besides myself; one poor fellow dying of consumption, who lay on his miserable couch the whole time. Here I had to pass the night. It was not long ere the gaoler reappeared, ordering me to come out. One of the prisoners, who was condemned to ten years' imprisonment, here whispered in his ear that it was impossible that a gentleman should have so little money; and he ordered me to be searched by this rascal. They stripped me, examined my boots and stockings, in case some money should be concealed in them, and, on seeing my penknife, the gaoler said, 'This is mine.' Till then I had not opened my mouth; but now, indignant at such shamelessness, I said: 'Do you know what it is called to take what does not belong to you?' The gaoler attacked me at once, saying, 'You call me a thief? You shall see!' and he gave me a tremendous blow on the side of the head. Not satisfied with this he fastened a chain weighing 3½ cwt. to the ring attached to my foot and shut me into the dungeon. I can only explain the brutal treatment of the guards by believing that they wished to prove to me, as they themselves said, that they were the kings of the highway."

PREACHING IN PRISON.

"I will not describe the night I passed amongst the prisoners in the dirty and unhealthy dungeon, which they forced me to keep. When the gaoler threw me in for the second time, the prisoners asked me who I was, and on hearing that I was a Protestant, one said, 'Oh, I know, the Protestants still believe in God. We do not. How can you know that there is a God?' I answered that I knew because He heard me when I prayed to Him; and, when he asked me for a proof, I said, 'You all saw how the gaoler abused me just now, and you see that I am man enough and strong enough to give him as good as he gave me; and you may be sure he would have got it, had I not prayed to my God for patience. In that moment I got it and will keep it to the end.' This telling argument made a visible impression on them, and when I asked them to unite with me in prayer for our brutal gaoler, they all maintained a respectful silence at least. They received my tracts eagerly, and continued till late at night reading them, taking them with them in the morning. To tell the truth, I did not mind passing that night in the dungeon; for I thought, though my weak voice might do nothing, the exposure of the facts might serve to strengthen the cries which are beginning to be raised in the Spanish nation against the

manner in which prisoners are conducted from one prison to another in Spain. The rascals are the only ones who profit by this mode of transit, which gives them an opportunity of stealing on the way, as they did my pocket-handkerchief. But the sick and suffering? Are the prisoners not men? Are they to be given up to the power of gaolers who only think of making money out of them, making them pay for bread, fish, and rice, and selling their favour generally very dear? In the name of these prisoners I would fain lift up my voice. Let them be punished, as is just; but it is barbarous to conduct them, as I have seen it done, with their feet fearfully sore, suffering from fever and consumption, from one dungeon to another, where they are left to the mercy of barbarians who treat them like beasts, or worse."

RELEASE FROM PRISON.

"On Saturday morning I sent a messenger, paying him out of the small sum left me, to the German Ambassador, who was in the Royal Castle, La Granja, some twenty-five miles off. On Sunday morning at five o'clock an order arrived from the Governor that I was to be set at liberty at once if I were not imprisoned for any other cause than the want of documents; a proof that I had not committed the slightest offence against the authorities. If I ever meet that gentleman I will thank him from the very bottom of my heart, for I am indebted to him for some of the pleasantest moments of my life. No one knows what liberty is till he has been imprisoned. I hurried over the five leagues to Villalba, and, thanks to the kindness of the station-master, I was able to return to Madrid without money in an empty train, and was at home by mid-day."

A PRIEST IN QUEST OF TRUTH.

The Rev. T. L. Gulick writes from Zaragosa: "Salvador Cuadron, the army chaplain in Burgos who desires to join our school, has made formal application to be dismissed from the service, but, contrary to all precedent, has thus far been refused, doubtless because it has become known that he intends to leave the Church of Rome. But he persists in his purpose to escape from the army and come to us, though I have explained to him that by so doing he will probably enter upon a life of trial and poverty. (In his present position he receives a good salary.) Meantime he has ceased active service as chaplain, and writes me that he is working for the Gospel among his friends in Burgos, and is writing a short treatise in defence of Evangelical doctrine. He is much interested in some books which I had sent him. 'Kirwan's letters,' he writes, 'are notable. I have read them to two friends, and though they are not converted, they could not help confessing that it was impossible to answer them. The pointed and powerful argument of the "Nights with Romanists" has also given me great pleasure. But nothing has interested me so much as the philosophical treatise entitled 'Christ,' by Dr. Bushnell.' We have begun our

SCHOOL FOR EVANGELISTS

with a class of seven, two of whom are quite young. They are of different ages and various attainments, which has made it difficult to teach them, but as they are most of them eager to learn it is a pleasure to teach them. Besides instruction in the elementary branches—writing, arithmetic, geography, etc.,—they have been taught in ancient history, history of Spain, catechism, composition, elocution, French, reports and analysis of sermons heard, doctrinal controversy with Rome, introduction to the New Testament, expository study of Romans, ecclesiastical history, moral science, life and character of Christ, Greek. One of our students already knows English and French. At their special request he has taught some of the others French. There are three young women in our girls' school whom we expect will continue their studies elsewhere. We have just had the examinations of our three schools and seminary students. Although labouring under many difficulties, the chief of which is poverty, we feel that they have made good progress. They have remarkably good memories, and their knowledge of the Scriptures frequently surprises us. Their teachers deserve praise for the patience and thoroughness with which they have done their work. I wish you might have heard the scholars sing. By use of the 'sol-fa' system they have made very decided advances which pleased us all. We greatly need a good building for the seminary, chapel, boys' school, girls' school and infant school, and trust that the right place may soon be found."

PROGRESS AND PERSECUTION.

Mr. Gulick also writes: "When we look back upon the past year we see much to be thankful for in the growth of Christians, the addition of twenty-one new members to the church [under Mr. Gulick's care], and the good work which has been done in the schools. But we long to see more life among Christians, and more of a spirit of inquiry among others. Pray for us, brethren, that

we may be endued with power from on high. In regard to the general interests of the Evangelical work in Spain, the past year has been marked by the downfall of the Ultramontane persecuting party, and the coming into power of a Liberal Ministry. The new Ministry appears to be disposed to do justice and enforce religious liberty as far as the existing law permits. At the same time, owing in part to the rage of the Reactionary party at having lost their position in the councils of the nation, the persecuting spirit has manifested itself with renewed violence, especially in the towns and villages where the hand of the Central Government cannot so easily reach them, and where there is less liberal public sentiment to keep them in check. Signor A. Martinez, the brother of our teacher Gracia, was imprisoned for a month, under the Ultramontane Ministry, for having preached within the restriction of the law. But he was pardoned out by the Liberal Ministry before his time had expired."

ITALY.

PAPAL ALLOCUTION.

The occurrences of the night of July 12th in Rome, a statement of which appeared in our last number (p. 235), form the burden of an allocution which was delivered by the Pope to his cardinals, in a consistory held on the 4th ult. Of this important address we here give a literal translation :

"We have hastened, venerable brethren, to call your august college before us in order that the provision we have to make for several churches may afford us the opportune occasion for opening our mind and communicating to you the grief we have recently suffered because of the execrable and disastrous events which happened in Rome during the removal of the remains of our predecessor, Pius IX., of happy memory. We enjoined upon our beloved son, the Cardinal Secretary of State, that he should without delay report the unexpected and unworthy case to the sovereigns of Europe ; nevertheless, the insult offered to our great predecessor and the outraged dignity of the pontificate absolutely oblige us to raise our voice to-day, in order that the sentiments of our heart may receive public confirmation from ourself, and that the Catholic nations may understand that we have done all in our power to guard the memory of a most holy personage, and to defend the majesty of the Supreme Pontificate. As you know, venerable brethren, Pius IX. ordered that his body should be buried in the Basilica of San Lorenzo Fuori le Mura. Wherefore, having to carry his last will into effect, it was, in intelligence with those whose duty it is to guarantee the public security, established that the removal from the Vatican Basilica should be made in the silence of the night, and during the hours which are usually the most quiet. Similarly, it was decided that the translation should be made in the manner permitted by the present condition of Rome, instead of in the splendid form proper to the Pontifical Majesty and the traditional usages of the Church. But the news was suddenly spread throughout the city that the Roman people, mindful of the virtues and the benefits bestowed by the great Pontiff, had spontaneously manifested the desire of tendering to their common father the last tribute of respect and filial affection. That manifestation of gratitude and affection was intended to be thoroughly worthy of the gravity and the religious sentiments of the Roman people, who had no other intention than that of associating themselves decorously with the *cortége* and assisting numerously and reverently at its passing. On the day, and at the hour fixed, the *cortége* moved from the Vatican Temple, while a great multitude of persons of all classes crowded from all sides. Many were around the funeral car ; very many behind it, and all were of tranquil and serious bearing. Intent on reciting the fitting prayers, they neither uttered a cry nor committed an act which could provoke anyone to give cause in any way for disturbances. But, behold, from the very beginning of the religious accompaniment a handful of noted miscreants disturbed the sad ceremony with riotous cries. Gradually increasing in number and boldness, they redoubled the clamour and tumult ; they insulted the most holy things, saluted with hisses and contumely persons of the highest respectability ; and, with a threatening and contemptuous aspect, they surrounded the funeral *cortége*, dealing blows and throwing stones at them. Moreover, what even barbarians would not have dared they dared, not respecting even the remains of the Holy Pontiff ; for not only did they imprecate the name of Pius IX., but they threw stones at the funeral car which carried the corpse, and more than once was the cry raised to throw away the ashes unburied. Throughout all

the long way, and for the space of two hours, the indecent spectacle lasted; and if they did not commit greater excesses the merit is due to the long suffering of those who, although provoked by every violence and wantonness, preferred to resign themselves to the insults rather than permit their pious office to be saddened by more mournful scenes. From every side letters of execration of such a disgrace and enormous misdeed reach us daily. But, above all, the deepest grief and pain caused by the atrocious crime rests upon our soul; and inasmuch as our duty constitutes us the vindicator of all that is attempted to the detriment of the majesty of the Roman Pontificate and of the venerated memory of our predecessors, we solemnly protest before you, venerable brethren, against those deplorable excesses, and we loudly denounce the insults, the entire blame for which falls upon those who did not defend either the rights of religion or the liberty of the citizens from the fury of the impious. And from this also the Catholic world may judge what security there is left for us in Rome. It was already well and openly known that we are reduced to a most difficult, and for many reasons intolerable condition, but the recent facts of which we have spoken have made this more clearly manifest, and together they have demonstrated that if the present state of things is bitter to us, still more bitter is the fear of the future. If the removal of the ashes of Pius IX. gave cause for such unworthy disturbances and such serious tumults, who could give warranty that the audacity of the wicked would not break out into the same excesses when they saw us pass along the streets of Rome in a manner becoming our dignity? And especially if they believed they had just motive because we ourselves, through duty, went to condemn unjust laws decreed here in Rome, or to reprove the wickedness of any other public act. Hence it is more than ever evident that in the present circumstances we cannot remain in Rome otherwise than as a prisoner in the Vatican. Moreover, whoever pays attention to certain indications which here and there manifest themselves, and considers, at the same time, that the sects have openly conspired for the extermination of the name of Catholic, has reason to affirm that more pernicious intentions are being matured to the injury of the religion of Christ, of the Supreme Pontiff, and of the hereditary faith of the Roman people. We certainly, as is our duty, follow with attentive watch the onward movement of this most savage struggle, and at the same time prepare the most opportune means of defence. Reposing all our hopes in God, we are resolved to combat to the very last for the safety of the Church, for the independence of the Supreme Pontiff, for the rights and the majesty of the Apostolic See, and in such a combat we are resolved to spare no labour and to fear no difficulty. Nor shall we combat alone, inasmuch as in your virtue and constancy, my venerable brethren, we in every respect place the greatest trust. No small comfort and support to us also is the goodwill and the piety of the Romans, who, tempted in a thousand ways, and by every art, remain with singular firmness obsequious to the Church and faithful to the Pontiff. Nor do they neglect any occasion for showing how deeply those virtues are inscribed in their hearts."

GREAT ANTI-PAPAL DEMONSTRATION.

On the Sunday after the delivery of the allocution given above, several thousand persons attended a meeting in the Politeama Theatre, Rome, to agitate for a repeal of the Laws of Guarantees. A correspondent at Rome of a London journal gives the following account of the proceedings: "As I walked down to the meeting it did not strike me that Rome was moved to its depths by the important event about to take place: quiet families were going to mass just as usual, the market in the Campo dei Fiori was as noisy and bustling as ever; and down to the very doors of the Politeama there were no signs of anything exceptional going on, except the great number of police, who were standing in pairs at every corner. Inside the building the heat was terrific, and the gallery just under the zinc and glass roof insupportable. The body of the hall was very fairly filled—probably some three thousand people present, and among them some of the weaker sex. It was some time past the hour when the Chairman (Signor Petroni, a man with a long white beard, who had himself served eighteen years' imprisonment) took his seat and at once proceeded to business. His voice was weak, and indistinctly heard; his chief point was when he said his real sufferings began when, on being freed, he found, instead of guarantees of liberty and progress, the guarantees of despotism, corruption, and obstruction. Then notices of 'adhesion' were read and telegrams—one from Louis Blanc, announcing that Victor Hugo 'adhered' and the French Democrats were one with the Italians. 'Yes; look at Marseilles!' called out a working man standing near me. Then a Signor Bacci was called on. Signor Bacci evidently

knew what he wanted to say and meant to say it. 'Roman citizens,' he began, 'I have already had the honour of addressing you on this subject on a former occasion: the Roman people will remember that while the cardinals were assembled in dark confabulation, to fit the mantle to another wolf, it met to protest against those laws which gave protection to the enemy of all liberty and science.' So the orator went on amidst thunders of applause. Then followed Alberto Mario, who gave out his text by calling out the articles of the guarantees; his reading being interrupted by shouts of 'Down with the Church!' and some particularly emphatic yelling at the clauses about sanctuary. Then he started with Charlemagne and Leo III. (which rather confused his audience) and so came down to Gregory VII. by easy stages. The transition to Giordano Bruno and Galileo was light; but his listeners, to the majority of whom these names were quite unknown, grew impatient, and began to call for the point in question. So 'Have you read the last allocution?' cried Signor Mario. 'It seems to me that the Pope meditates a flight. In narrating the facts of the 13th he has told a lie; he is a calumniator; he says the Pope is a prisoner. I am sure that if he will only inform us of the day he means to leave Rome we shall all be there to wish him good-bye.' (Loud cries of 'Yes, yes.') 'The Pope, then, has told a lie.' (A voice: 'The Pope is infallible.') 'Yes, infallible in lying,' returned Signor Mario. To him succeeded another orator, who, as a Roman citizen, declared the Pope and all the clerical journalists to be liars. He only thirsted for the downfall of a power founded on falsehood, hatred, and superstition; and to this effect he presented a resolution. (Loud applause.) Citizen Lemmi proceeded to read this resolution; but before many sentences had been got through an inspector of police in one of the stage-boxes rose and forbade the reading. The scene that now followed passes description. The more timid among the audience rushed for the doors; the rest remained to yell. The ex-galley-slaves and the promoters of the meeting, who had been grouped on the stage, came forward like the chorus in an opera, with their hands held out for silence. Such of them as were nearest the police gesticulated furiously in their faces; and in the midst of them was a man who, to judge from the distortions of his face, was shouting to the meeting; but not a word could be heard. Another mounted on a chair, and was seen to throw his arms about. Then the Chairman stood on his table, and rang his little bell with all his might: altogether a very striking picture. Meanwhile the audience had got upon the chairs as one man, and for about the space of ten minutes roared 'Silenzio!' and hissed the sound that corresponds to the word 'hush.' At last a moderate sort of silence was obtained, and the resolution or order of the day aforesaid was put and voted. Thereupon Signor Parboni congratulated the meeting on having carried their motion despite the ill-timed interruption of the minions of the law, and the meeting dispersed. Outside was a large display of coercive force—soldiery, gendarmes, and police; but, seeing the people move quietly away, these guardians of order were marched off."

PERSECUTION IN SICILY.

The prayers and sympathy of Christians in this country are solicited by the Rev. M. Prochet, of the Waldensian Church, on behalf of the handful of persecuted brethren at Caltanisetta, in Sicily. Surrounded by a bigoted population of some forty thousand, they number only twenty-five or thirty; but amid all their trials they continue steadfast in the Evangelical faith. Their pastor, the Rev. Stefano Revel, writes: "There is just now a bitter war raging against us. All possible means are being used except assassination." These brethren were lately visited by the Rev. A. Malan, of Messina, who gives the following account of what he saw and heard:

"On reaching Caltanisetta I was told a circumstance which it is well you should know. Persecution still continues violent against the poor brethren of that church, who are truly tormented in every way. Signor Revel has had no end of trouble in finding a house to live in instead of the one he occupies at present, from which he has been sent away; and other brethren are in the same case. The colporteur, Barbera, whom I met here, told me he has had to change house four times, because each time when it came to be known what his faith was, and what his occupation, he was immediately dismissed. Poor Don Michele Giordano is the butt of the fanatical Catholics, who follow him with insults, whenever they can do so, without being checked by the police. One day while passing through one of the lanes of the town, some women followed him, crying after him as usual, 'Protestant!' 'Excommunicated one!' etc. The good man bore it a while, then turned round, making signs that he wanted to speak. The women, curious to hear what could proceed from the mouth of Don Michele, were quiet, and then he said, 'Say what you like,

I shall not be offended, only don't call me 'Parrino' (father). 'Parrino scommunicatu!" they then cried out, following him to his very door! Last Wednesday and Thursday something much more serious happened than the insults poor Don Michele received. I was then at Caltanisetta. One of the members of the church, an old man about seventy years of age, was lately struck with paralysis, and the pastor was asked to go to see him. He went to the house of the sick man, but to his great regret could not get admittance, because two of the daughters were waiting at the door for him with closed fists, howling like furies and throwing stones and slippers at him. He had therefore to turn back without accomplishing his purpose, and without being able to get the better of these two envenomed women. I advised him to return and to ask the old man's son to accompany him, for he also is a member of the church, and has been a soldier. Signor Revel followed my advice and this time managed to get into the house; but when there was not left in peace. The two women of the preceding day, step-daughters of the sick man, also made their appearance, and with desperate gestures and words as if possessed, wanted to oblige the pastor to go away. A crowd of about five hundred persons gathered in front of the house and began to vociferate and throw stones against the door, which fortunately was closed in time. Imagine the position of poor Revel! Outside an enraged crowd, inside two women, who in their fanaticism would have thrown him out of the window. Thank God some one went to advise the police, some one else tried to quiet down these ignorant ones with peaceful words, and so Signor Revel could reach home escorted by the police. When the facts were related to me, I went to comfort him as best I could, for he was much cast down. I had to preach that evening, but I thought it better that Signor Revel should do so himself, in order that the brethren might not think fear had taken hold of him. I only added a few words to the suitable discourse which he pronounced on that occasion. The next day I went to Riesi, but I know that our colleague has had recourse to the authorities, and I hope we shall have no more such occurrences as these. I must add that the priest had spread the report that the sick man had repented of his errors and retracted; but that was not true. Here is the testimony which the old man gave to the priest who went to him after the pastor had been with him, and who declared that the parish priest had the written recantation of our brother. The Priest: You have then returned to the bosom of Holy Mother Church, that is, the Roman Catholic! Brother Tumminello: No, Sir; I am an Evangelical, and I wish to remain so. The Priest: But did you not confess yourself! Tumminello: Yes, but to Jesus Christ who absolves and pardons me. The Priest: Do you wish the priest to assist you, your parish priest, for example! Tumminello: No, Sir, I wish my own pastor to be near me. These words were uttered in presence of witnesses, and, if I am not mistaken, before a carabineer who accompanied the priest. I hope that henceforward he will be left either to live or to die in peace."

POPISH PERSECUTION IN NAPLES.

Mr. E. C. Newbery, who for some time laboured in the Gospel in Rome, writes from Naples in the *Christian*, as follows: "I am now helping a brother in Christ, Count Oswald Papengouth, who for seven years has carried on earnest work for Jesus, having noon-day prayer-meeting and Gospel-meetings every evening. The persecution he has met with is almost incredible; he has been driven from several places by the priesthood; and Naples, with over 30,000 priests and monks, is the very hardest place for Christian work. Lately he acquired some city property in a most central part of the city, after praying for it during five years. He has fitted the place for evangelistic work, and it is nearly completed. For a month we few evangelists have once a day had a prayer-meeting for the outpouring of the Holy Spirit on us. Yesterday the papers came out with an article that the Archbishop of Naples had called on the Mayor, representing the indignation of the public for letting Count Papengouth the place, and the contract of lease having been signed and handed over, the Archbishop offered to buy it for 25,000 lire (or £1,000), which offer was accepted, and our contract is now annulled. I am requested by the Count to write and ask the prayers of all God's people, through your paper, for the prosperity of evangelistic work in Naples, but more especially that God would, in his mercy, overrule the tremendous opposition we are meeting with here. Fifty committees have been appointed throughout Naples to watch the people who dare to come to us, and persecute, and form other clubs to draw them away. Another society with a large capital is to buy out over the head of any Protestant. Many denominations have money in the bank, and have never yet been able to purchase a place. No one can form any idea of what we have to encounter."

GERMANY.

[From our own Correspondent.]

Berlin, August 16, 1881.

THE BISHOPRIC OF TREVES.

This bishopric, which seemed some months ago to take us a step back in the negotiations of our Government with Rome, will now, on the contrary, carry us further on the way to a *modus vivendi*. As the appointed vicar, Mr. Lorenga, could not receive the sanction of the Government, and the appointment of a new one would have been granting a greater concession than the Pope was willing to make, a bishop has been elected, whose installation of itself annuls the functions of the vicar. The election, after previous confidential communication with the Government, fell on Dr. Korum, hitherto of Strasburg. He will, therefore, be allowed to undertake the charge of the diocese, and one more difficulty is removed, though, of course, much must still depend on the way in which the new bishop may act. He is a man of conciliatory character, but the Liberal press tries to give him another reputation.

THE EMPRESS.

The late illness of our Empress, who is only just leaving her sick bed after a dangerous operation, has awakened great sympathy throughout the country. Though not officially ordered to do so, numerous clergymen led their congregations in prayer for her recovery. Her Majesty having not only shown personally that she has a warm heart for all suffering humanity, but having also expressed her interest in all charitable and religious work, this feeling is but natural. Especially in St. Matthew's Church, which Her Majesty often attends here, earnest prayers rose to the throne of grace for the royal sufferer. The Empress, therefore, sent a message to General Superintendent Büchsel, which he read from the pulpit, in which Her Majesty thanked the congregation for their prayers, and said how much she felt supported by them.

CHRISTIAN WORK.

Dr. Molwitz, hitherto Mr. Frihlich's assistant at the Deaconesses' Institution in Dresden, has now been appointed his successor. As he is fully acquainted with the work, it is to be hoped that he will carry it on with the efficiency and in the spirit of his predecessor. The Deaconesses' Home at Dresden, founded in 1844, now numbers 211 sisters. The whole number of deaconesses in Germany is at present 3,524, of which 2,270 belong to the Established Church in the old Prussian provinces. The increase in the last two years has amounted to 20 per cent. Although this is ground for thankfulness, the number is yet very small in comparison with the want.

A Conference of Church Patrons in the province of Brandenburg has taken place here under the superintendence of Dr. Kögel. About ninety-five were present. The questions brought under discussion were (1) How to strengthen religious life in general in the diocese; (2) How to maintain for the patrons their legitimate influence in the Church; and (3) How to secure the means for the support of General Church invitations. The Protestant Church at Ischl, in Austria, was consecrated last month. The Grand Duke of Mecklenburg-Schwerin was present on the occasion.

THE MORMONS

are, at the present time, making an invasion into our country. One of their emissaries has been already expelled by the police from several towns of Schleswig-Holstein; but it is said that he succeeded in gaining 300 adherents. As long as these Mormons do nothing unlawful they cannot be prevented from exercising their religion.

POLITICS AND RELIGION.

There has almost always existed in Germany a kind of mixing up religion and politics. It is a wide-spread opinion here that the religious position a man occupies must influence his political views or *vice versa*. The men who hold positive religious principles think it necessary to entertain Conservative views, and the Liberals believe that true liberty is only possible where there is freedom from religious sentiments, which are considered as a constraint. I repeat, as I have said in several of my previous letters, this identification of political and religious opinions has aleady been very detrimental to the development of vital religion. Yet it will probably remain so for a long time to come; nor can it be denied that many people have been led by their political views, at least to pay more attention to religious questions, and thus many persons might be mentioned who at first only considered the Church as a valuable support to society and the State who later on learned to value religion on its own account. I make these observations as an introduction to the remarks on the present state of things. It cannot be denied that there now is great movement among our population, a kind of fermentation, in which good and bad are curiously

mingled. The Liberal press, almost exclusively in the hands of Jews, has for so many years shown nothing but scorn for everything relating to religion that we cannot wonder if now a kind of reaction is felt, not only in the upper classes, but amongst the people against this tendency. These also learn to feel more deeply what is their duty at the present moment. A number of German noblemen met the other day for a "League of Nobility." The programme of the society is the following: (1) Steadfast maintenance of the apostles' creed; (2) sincere struggle against the materialism and selfishness of our age, especially through sanctification of the Lord's Day, and care for the spiritual and temporal welfare for the workmen they employ; (3), the special duty of the nobility does not consist in maintaining rights and privileges, but in self-dedication for the public benefit and in true fidelity to throne and fatherland; (4) conscientious religious education of the children, with the object of training them to morality, frugality, learning, and development of physical strength; (5) help and assistance to all sufferers, especially to those members of the nobility who fell into undeserved poverty; (6) not to sell inherited landed property without absolute necessity. This is a programme which almost every class will accept, but it is a good thing that many noblemen made it theirs. Among the working men it is chiefly the Christian Socialist party which aims to have our public institutions based on true Christian principles. The anti-Jewish movement is also a part of this tendency though it is the most dangerous part of it, as it is apt to awaken feelings of national hatred. In some Pomeranian cities acts of violence have already been committed against the Jews. The authors of the anti-Jewish movement cannot be considered quite irresponsible for these excesses. Yet, on the other hand, it is well that the Jews should know that they must have respect for the religious belief of the great majority of the nation, and that they do wrong if they use their wealth and unquestionable intellectual power to spread religious unbelief. Among the students, too, there is now a National German movement, which identifies to some extent German and Christian. A great students' festival was held a fortnight ago at the Kyffhäuser, the historical mountain, where the ravens are flying round the grave of Frederick Barbarossa, and where the legend maintained itself throughout the period of political separation in Germany that the old Emperor would once more return. The legend, which only represented the hope of many Germans is now fulfilled in the Emperor William, who is at the head of a strong and united Germany. About 1,000 students took part in the festival. The attendance at divine service on Sunday morning formed part of the official programme of the proceedings—certainly something remarkable—and 300 students towards the end of the service placed themselves before the altar and sang together the old song of Luther. There may be much want of clearness in the views of these young men, and many may be yet far from the true Christian faith; nevertheless it is a hopeful sign that among the materialism of our age, which especially increased so fearfully after the victories of 1870-71, there is now a return to ideal views, and that these ideal views are not only national but intentionally Christian. Let us hope, therefore, that all these things may have their share in the spiritual regeneration of Germany.

AMERICA.

NIHILISM IN AMERICA.

The Rev. Dr. Leonard Bacon, writing in the New York *Independent*, refers to an oration given by Mr. Wendell Phillips, a few days before, at Harvard College. Mr. Phillips had on that occasion proclaimed to the world his sympathy with Nihilism. After showing the murderous tendency of such speeches, Dr. Bacon goes on to ask: What, then, is the Nihilism which has been commended to us, by word and deed, as being, under certain conditions, a necessary and legitimate method of political reformation? Who are the Russian Nihilists? Are they the people? Was not the murder of Alexander II. as great a horror to the people of Russia as the attempted murder of President Garfield was, or as the completed murder would have been, to the American people? Is there a particle of evidence to show that Russian Nihilism is an outbreak of popular feeling at St. Petersburg or anywhere else? Will anybody tell us that "the down-trodden masses" in any locality of that empire are ready to rise in arms for the defence of their liberty or the assertion of their rights against the Czar? I ask these questions in good faith, for there is a deficiency of authentic information. Nihilism

conceals itself, burrows underground, coming out now and then in an explosion or some other form of reckless and wholesale murder. So far as I have been able to learn, it is a secret society, somewhat like Freemasonry, but far less harmless. That secret society, so far as we are permitted to know about it, is a malignant conspiracy, not against the Imperial Government only, but against civilization, in whatever form; a conspiracy more extended, more thoroughly organized and disciplined, more persistent in its working, but not less cruel or in any respect less criminal than that Guy Fawkes's conspiracy, which intended to murder, by one explosion, the King and all the Parliament of England. In comparison with it the conspiracy of Catiline, even as described by Cicero, was respectable and honourable. History gives no record of any conspiracy so stupendously wicked; yet the Phi Beta Kappa orator at a Harvard Commencement proclaims his sympathy with it, and declares that its methods (dynamite and the dagger) are, in the existing condition of the Russian Empire, "necessary and proper."

THE SUMMER ASSEMBLIES.

The *New York Observer*, of the 11th ult., says: The summer campaign of lake-side and sea-side gatherings for religious instruction and worship, and for scientific study and lectures, has fairly commenced. The schools of philosophy, as they are called, have attracted comparatively few. Those who have attended them have generally been advanced scholars. But the gatherings at Chautauqua Lake and Asbury Park and other places are among the striking phenomena of the day, not only in the immense crowds which come to them and remain day after day, but in the wonderful amount of instruction, religious, philanthropic, scientific, and literary, which is crowded into the sessions of one, two, or three weeks. The programme of these assemblies is simply astounding. From early morning until night, and after nightfall, there is a succession of meetings and lectures, any three of which in ordinary circumstances, even in cool weather, would be accounted a full day's supply. The most eminent theologians and professors of science are willing teachers, and they give the best fruits of their life-studies. It is too much to expect that any one of all who compose the audiences will be able to retain and digest all that he hears, but the more we look at the plan and working of these special assemblies, the more do we regard them as affording rare opportunities for giving and receiving the soundest instruction in all the most important branches of human knowledge. The Asbury Park Assembly opened on the 2nd inst. Tuesday last was devoted to Foreign Missions, and to-day to Domestic Missions.

HARVEST OF THE GREAT REVIVAL.

Under this heading the Rev. John Dudley writes from the scene of the revival to the *Boston Congregationalist* as follows: The last Sabbath in June was the greatest day in the history of the churches of Indianapolis, not less than 1,000 being added to the different churches on that memorial date. The scene in the Second Presbyterian Church, Rev. Dr. Bartlett's, exceeded anything ever witnessed there. The large house was densely packed. In the front slips were seated 142, who as their names were called, rose to their feet, and publicly confessed Christ, twenty-one by letter, and 121 by profession. Of these, thirty-five were baptized, one an old man of seventy years. The exercises began with the baptism of fourteen infants. In the arch back of the pulpit was written in large evergreen letters, "This was the Lord's doing, and it is marvellous in our eyes." All the Methodist churches have received large additions. There are twelve Presbyterian churches in the city, and, with two exceptions, they have all shared in this great ingathering. This is true of most of the other Evangelical churches. But the most marvellous event of the wonderful revival is the hopeful conversion of about 100 of the inmates of our State Female Reformatory, including most of the prisoners. So remarkable were the events of this day that the Indianapolis *Journal* of the next Monday morning, in an able and very impressive editorial, began thus: "If the signs fail not, a divine hand has been laid notably on the city of Indianapolis. Of its 80,000 people, nearly 5,000 have publicly professed a desire to lead a better life. In the phrase of the church 5,000 have been under conviction, 2,000 have been converted, and half as many have joined one or other of the churches. From the spring equinox to this summer solstice, through the three busiest months of the year, from sundown to darkness, the streets leading to the great churches have been full of men, women, and children, with their faces set in one direction. What has been doing in the churches seems but the overflow, the outward expression of a deep religious movement permeating the entire city. It has been the topic of the passer-by, of the children in the schools, and has had the respectful and usually reverent consideration of the secular press. In the churches deep emotion has been shown. Many hearts were certainly

broken; perhaps not as many heads, for it is easier to stir the emotions than to convince the intellect."

SELF-SUPPORTING MISSIONS.

Rev. Wm. Taylor writes in the Philadelphia *Christian Standard:* Three years have passed since I gave the friends of my self-supporting missions the opportunity of contributing to a "transit fund" to pay the passage and provide the small outfit essential to the work of the missionaries whom we might send out to foreign fields. During those three years we have sent out ninety-one missionary workers to Burmah, India, and South America. During the last ten months, from August of last year to June of this, I sent out fifteen missionary workers to Brazil, ten to Chili, one to Panama, one to Costa Rica, Central America, and seven to India; total thirty-four in the ten months. From the first, with but very few exceptions, the men and women whom we have sent have made a decided success in their self-supporting work. I think it will be the pleasure of the Lord, after this year, to enable me to spend the larger proportion of my time abroad, opening up new fields, when we believe the work will spread rapidly and widely. The movement is of God; by it He will solve the problem of the self-support of his ambassadors among the better classes of the foreign empires of Romanism and heathenism; and by it he intends to utilize for Gospel purposes a vast variety of immeasurable resources which have hitherto lain waste. We hope to send more missionaries to Brazil near the last of this month.

STUDENTS FOR THE MINISTRY.

The relative decrease in the number of students for the ministry has for years given great anxiety to the friends of religion in the United States. In the August number of the *International Review*, the Rev. C. F. Thwing shows that the decline in seven representative colleges, from their first decade to their latest, has been as follows: "At Harvard the percentage of graduates entering the ministry has fallen from 53·3 to 6·7; at Yale from 75·7 to 15; at Princeton from 50 to 21·2; at Brown from 35 to 22·4; at Columbia from 9·8 to 5·8; at Amherst from 63·4 to 31·7; and at Oberlin from 66 to 31·3."

Home Intelligence.

PRAYER FOR THE HARVEST.

The Archbishop of Canterbury has addressed the following letter to the Lord Bishop of London as Dean of the Province of Canterbury:

"Addington Park, Croydon, Aug. 23, 1881.

"My dear Lord,—Although the prospects of agriculture are, I hope, improved since last year, there is in many parts of the country reason for much anxiety as to the present harvest, and I think it right to express to the clergy and laity, through you, as Dean of the Province of Canterbury, my feelings that we ought all of us to offer up supplications both publicly and privately to Almighty God that it may please Him to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them. Recent legislation has provided that in each diocese prayers selected from Holy Scripture and the Book of Common Prayer may, at times, be introduced into our public service with the sanction of the Bishop of the diocese; and I would for this special occasion commend the subjoined form to the clergy of my own diocese, and to any others who may be disposed to adopt it, with the sanction of their Diocesan. —I remain, my dear Lord, yours faithfully, A. C. CANTUAR."

Prayer.—"O God, Heavenly Father, who by Thy Son Jesus Christ hast promised to all them that seek Thy kingdom and the righteousness thereof all things necessary to their bodily sustenance, send us, we beseech Thee, such seasonable weather that we may receive the fruits of the earth, to our comfort and Thy honour, through Jesus Christ our Lord. Amen."

RITUALISTS SENTENCED.

The hearing of the appeal of the Rev. S. F. Green, Rector of St. John's, Miles Platting, who is a prisoner in Lancaster Gaol for contumacy, under the Public Worship Regulation Act, took place in the House of Lords, on the 1st and 2nd ult., on the latter of which days judgment was delivered by the Lord Chancellor (with whom were Lords Blackburn and Watson), without calling on the respondents' counsel. The object of the appeal was that Mr. Green might be brought up on *habeas*

corpus with a view to his release. The House of Lords decided unanimously against the appeal. The Lord Chancellor said the question whether imprisonment was a convenient or desirable punishment was one entirely for the Legislature. However people might regard themselves as the keepers of their own conscience, obedience to the law was the first duty of every subject. The House did not wish to add to the appellant's burdens, and therefore his appeal was dismissed without costs. Since this decision Mr. Green's furniture has been sold by auction to defray the costs.

Upon the application of the promoter in the prosecution of the Rev. T. Pelham Dale for illegal ritual, Lord Penzance, as Dean of Arches, on the 5th ult., pronounced Mr. Dale in contempt for not having obeyed the order of the Court to pay the costs in the case. It was also ordered that this contempt should be signified to the Court of Chancery.

WESLEYAN METHODIST CONFERENCE.

The opening proceedings of the Wesleyan Methodist Conference, at Liverpool, were mentioned in our last number (p. 243). The question as to the retirement of a number of the ministers from their work early engaged attention. Permission was given to thirty-two ministers to become supernumeraries. Among them the Conference recorded with great regret the name of the Rev. Gervase Smith, D.D., that of the Rev. James Calvert, who has been twice a missionary to Fiji, and for some years to South Africa; and that of the Rev. E. H. Holden, of South Africa.

A very important discussion took place on the question, What candidates for the ministry are now received? The Rev. D. J. Waller said that this year, after allowing for circuits giving up ministers, etc., there would remain only eight vacancies to be filled by calling out new men. On the other hand taking into account the candidates accepted during the last three years, but not yet appointed, there would remain seventy-one men eligible for the supply of eight vacancies. Under these circumstances he thought very few candidates ought to be accepted. On the other hand, he should deem it a mistake to refuse all. After some conversation, the Rev. Dr. Rigg moved that, under the existing circumstances of the Connexion, the Conference regretfully resolve that it is their duty this year to decline to take into consideration the case of any candidate. This resolution, after the rejection of an adverse amendment, was carried.

The President stated he had received a letter dated at the Palace, and sent by the Bishop of Liverpool. It was addressed to the President, but the part of it relating to the Conference was as follows: "My dear Sir,—I cannot regard the meeting of the annual Conference of the Wesleyan body in Liverpool with any feelings but those of deep interest. I shall esteem it a favour if you will take the opportunity of conveying to the Conference the expression of my heartfelt thankfulness for the services to the Church of Christ in England which the Wesleyan body has rendered for so many years past. I take great comfort in the thought that our points of agreement are more numerous than our points of difference. Though serving in separate regiments we are fighting under the same banner and under the same great Captain, our Lord Jesus Christ, against the same common foe. I can say from the bottom of my heart, Grace, mercy, and peace be with all them that love the Lord Jesus Christ in sincerity." The President was authorized by the Conference to express to the Bishop its sincere, cordial, and respectful reciprocation of those sentiments which his lordship had expressed towards themselves. The President said that he believed no such event as the reception of that letter had occurred before in the history of the Conference. The Conference then received a deputation from the Nonconformist Churches of Liverpool, who presented a fraternal address. The Rev. W. Arthur having responded on behalf of the Conference, the President addressed the deputation, giving pleasant recollections of the three years of his own ministry in Liverpool, during which he had the privilege of taking part as one of its secretaries in the formation of the Evangelical Alliance. One thing they would all rejoice in, namely, that as time went on, within the Church and without the tendency was increasingly to centre thought on Christ, to stake more on the character of Christ, and to find more in Christ's words. After singing one of Dr. Wardlaw's hymns, the deputation withdrew. The President announced the death of the Rev. James Brooke, of Cheetham Hill, in his 92nd year. Mr. Brooke entered the ministry in 1812, and was the oldest minister in the Connexion. Several appointments were made to important offices by ballot. The Rev. Dr. Osborn, the President, was re-elected theological tutor in Richmond College; the Rev. G. W. Olver was appointed General Secretary of the Missionary Society in the room of the late Rev. Dr. Morley Punshon. The Rev. John Bond was elected

secretary of the Metropolitan Chapel Building Fund in the place of Dr. Smith. It was arranged that he should also have the superintendence of the London lay mission. The Rev. G. O. Bate was made principal of the Battersea Training Institution, in place of Mr. Olver; and the Rev. D. J. Waller was chosen secretary of the Educational Department to succeed Mr. Bate.

The Rev. Dr. Pope brought under the notice of Conference the revision of the Catechism. He said that in compliance with the task assigned to him the revision of the Second Catechism was now accomplished. He wished to know whether the Conference would authorise the Committee which had this matter in charge to adopt the renderings of the Revised Version of the New Testament at their discretion in the proof texts subjoined to the answers? This led to a very lengthened conversation, the result of which was that a resolution in accordance with the request of Dr. Pope, and as representing the wish of the Committee, was carried by a large majority.

The report of the Committee for the Examination of Probationers for the Ministry was presented by the Rev. G. O. Bate, and indicated very satisfactory results, the number of honours for the past year being considerable. Mr. Bate also submitted a resolution appointing a committee to consider the cases of candidates for the ministry whose offers had not been entertained, and the resolution was adopted.

In a discussion on the state of religion in the Churches the Rev. John Hutcheon referred to the vigorous manner in which Methodism was being worked in Cornwall. The Rev. H. Hughes, M.A., who has had great success in London as a mission preacher, said he was thankful for the cheerful turn which that conversation had taken. That was beginning in the right spirit. In his mission a line from Virgil had been his motto, to the effect that certain athletes had achieved a great victory because they thought themselves able to do it. When he preached he expected results, and sought to address his audience as a barrister did a jury, and then and there to expect a verdict. He earnestly hoped the ministers would themselves conduct the mission services, and not depend upon the Salvation Army or any Evangelistic society. The Rev. W. Walters spoke of the hopeful condition of the Bradford churches. The Rev. Marshall Hartley referred to the labours of a young layman, who during the past year had seen 2,000 inquirers at mission services in the Yorkshire district. The numerical returns which were presented showed that the total membership in the Wesleyan Methodist Societies in Great Britain at the present time is 389,956, with over 30,000 on trial for Church membership, and upwards of 20,000 young persons in junior society classes. The net increase of the year is 4,278.

The session of the Conference was suspended during the ordination services held in Wesley Chapel and Trinity Chapel. About sixty young men were ordained, all of them having previously laboured as local preachers, and satisfactorily passed the quarterly meeting of their own circuits. After the ceremony the sacrament was partaken of by the newly-ordained ministers.

The Rev. John Bond brought forward the report of a committee appointed by the last Conference to make arrangements for the Œcumenical Methodist Conference, to be held in City-road Chapel, this month (September). The report stated the subjects to be discussed, and named the ministers invited by the committee to read papers or to give addresses. It appeared that the number of representatives of British Wesleyan Methodism is fixed at eighty-eight, one half of whom are to be ministers elected by the Pastoral Conference, and one half laymen, chosen by the Representative Conference. The President referred to the great interest the proposed gathering has excited in America, and to the fact that the younger members of the Methodist family at home had shown anxiety to be represented by their best men. After further conversation it was unanimously resolved that the ministerial representatives should include the President, the ex-President, and the Secretary of the Conference, and the ministers who had promised to read papers (twenty-four in all): also that the twenty ministers required to complete the Wesleyan contingent be chosen by ballot. A ballot was accordingly taken, and the requisite number of ministers was elected.

An able and interesting discussion took place on the revision of the liturgy and Book of Offices. The question was introduced by the Rev. Benjamin Gregory, who brought up the report of a committee reappointed by the last Conference to consider the subject, with a view to the removal of any expression fairly susceptible of a sense contrary to the principle of Evangelical Protestantism. "This" he said "he believed had been done in the forms recommended by the committee." For the present he would omit reference to the order

of Morning Prayer, and would move the adoption of the revised Book of Offices. This motion was seconded by the Rev. H. H. Holland, but was warmly opposed by the Rev. E. J. Robinson, who thought it would occasion serious division amongst them. The Revs. W. Arthur and Dr. Rigg supported the motion, protesting against the burdens imposed upon them by use in their chapels of the Church of England Prayer-book, which contained many expressions favouring the doctrine of baptismal regeneration. The Rev. Dr. Pope strongly opposed the revised form of baptism. He thought the committee had gone beyond their instructions, and had prepared a new service instead of simply removing unevangelical expressions from the old form. Ultimately the ex-President moved an amendment, to the effect that the Conference adopt the report in so far as it concerned the forms for the administration of the Lord's Supper, the solemnization of matrimony, and the service for the burial of the dead; but that the form for the office of baptism be re-committed. This was seconded by the Rev. W. Arthur, and carried by an unanimous vote. Subsequently a committee was appointed to reconsider the revision of the Baptismal service, and to report through a larger committee to the Conference of 1882. The Rev. B. Gregory then moved, and the ex-President seconded, the adoption of the revised order for Morning Prayer. Ultimately this was agreed to by an all but unanimous vote. The effect of this resolution will be that the revised form will be published at the Connexional Book Room. It should be mentioned, however, that the form thus revised and about to be published is not the Church of England Liturgy, but the abridgment of it, as prepared by John Wesley. The President of the Conference pointed out in the course of the discussion that those congregations that preferred the unabridged Liturgy of the Church of England would be undisturbed.

A large amount of the time of the Conference was occupied by matters of detail, which do not admit of report. Foremost among these was the stationing anew of some hundreds of ministers, who, having each served three years in one circuit, were required by rule to be appointed to another. Some portion of the last of a number of sittings devoted to this business is thus sketched by a member of Conference: "Changes simple and complex were proposed till we imagined the Conference to be a peal of bells. Leading circuits that required ministers, and possibly a few ministers that wished for leading circuits; hard country circuits that wanted men of iron, and delicate men who wished for posts of ease, were the main topics for the rest of the session. It would be too much to hope that everyone was satisfied."

On the day preceding the close of the Ministerial Conference, the President, the ex-President, Dr. Rigg, and a few others, accepted the invitation of the Bishop of Liverpool to meet a number of his clergy. Luncheon was provided at the Palace. The visit was of a purely friendly character. The Bishop, in a few hearty words, expressed the pleasure it gave him to welcome the President of the Wesleyan Conference and his brethren. He referred to his grandfather's association with John Wesley, and the influence which his teaching had exerted on his own life, and expressed his joy at the great work which Wesleyan Methodism had accomplished. The President of the Conference replied in a few graceful words.

The Representative Conference opened on Monday, August 1st. This body consisted of 240 ministers and an equal number of laymen. A brief address was delivered by the President. The first business was the consideration of home mission affairs, and in this connection the Rev. R. W. Allen reported that application had been made to the Government for payment of seat-rents for troops marched to the Wesleyan Methodist chapels; and that, after protracted negotiations, the War Office had been pleased, instead of simply granting this request, to concede the fullest recognition of their services and position in the army by granting capitation allowances for Wesleyan soldiers, such as have been received for several years past from the Admiralty for Wesleyan seamen and Royal Marines. Notwithstanding the objection of a few speakers, who said they felt that the payment would be in the direction of concurrent endowment, and therefore opposed the resolution, it was resolved, by a very large majority, to accept the offer of Government.

The report of the Home Mission Committee showed that its receipts for the year had been £33,766. The General Chapel Committee reported that though its general fund had somewhat diminished, the amount raised locally for new erections and enlargements had largely increased. In all there had been expended £386,454. At this cost 141 chapels, 13 ministers' houses, 26 school rooms, and 14 organs had been built, and 89 alterations and enlargements made. It

was reported by the Committee of the Metropolitan Chapel Building Fund that 41 of the proposed 50 chapels proposed to be erected by means of this fund had now been commenced, and five projected schemes were under consideration. A resolution was passed expressing deep sorrow at the loss the Connexion had sustained in the death of Sir Francis Lycett. Deep regret was also expressed at the retirement of the Rev. Dr. Gervase Smith, the Secretary. The Lord Mayor of London and S. W. Waddy, Esq., Q.C., were appointed the treasurers of the fund for the ensuing year.

The principal discussion in the Representative Conference arose on the affairs of the Schools Fund. Kingswood school, near Bristol, for the sons of Methodist preachers, was established by John Wesley. Woodhouse Grove, near Leeds, for the same purpose, was opened a few years after his death. In recent years schools have been provided for Methodist ministers' daughters. For children not sent to these schools an educational allowance is made to the parents. For several years past the expenditure has been in excess of the income, and last year there was a deficiency of £5,900. The matter had been before the Conference for the last two years, and a committee had been appointed to consider any further suggestions made by the district meetings, and report to this Conference. The district meetings were generally in favour of two boys' schools being maintained. The committee, on the other hand, which had the matter specially in charge, now recommended the immediate concentration of the schools at New Kingswood instead of the maintenance of the second school at Woodhouse Grove. After more than one long and animated debate, the resolution was ultimately amended to the effect that concentration at Kingswood should be immediately carried out by the union there of the two boys' schools; but that the Grove school should be retained for such Methodist educational purposes as might be hereafter found desirable. The resolution thus amended being put, was adopted, 243 voting for, and 80 against it. Various other matters, chiefly financial, also engaged the attention of the Representative Conference. Among them were reports of the Auxiliary Fund (for the benefit of enfeebled ministers and ministers' widows); the Children's Fund (for the children of ministers); the Children's Home and Orphanage (a benevolent institution, established by the Rev. Dr. B. Stephenson); the Theological Colleges; the Training Colleges at Westminster and Southlands; the Wesleyan elementary schools; the Wesleyan middle-class schools; foreign missions, and the Thanksgiving Fund. The amount promised to this last fund was reported as being upwards of £301,300, of which £245,000 had already been received.

The Fernley Lecture was delivered before a very crowded congregation by the Rev. F. W. Macdonald. The subject was "The Dogmatic Principle in Relation to Christian Belief." At one of the sittings of the Representative Conference, that body adjourned in in order to accept the invitation of the Mayor of Liverpool, who had asked them to meet the Lord Mayor of London and others. A luncheon took place in the Town Hall, at which over sixty guests were present, including the President and leading members of Conference. After the luncheon, there was an "at home," for which nine hundred invitations had been issued to members of the Conference and their friends. Amongst the guests who attended was the Bishop of Liverpool.

UNITED METHODIST FREE CHURCHES.

The Annual Assembly of ministers and representatives of the United Methodist Free Churches was held recently at the Memorial Hall, Farringdon-street. The report of the numerical and spiritual condition of the churches showed that there are 492 ministers, 3,403 local preachers, 72,839 members, with 7,824 on trial; 1,354 Sunday schools, 27,154 teachers, and 190,957 scholars, being an increase of 795 members, 391 on trial, 235 teachers, 9 Sunday schools, and 1,919 scholars. Seventeen circuits showed the same number as last year; 96 reported a decrease; and 110 an increase.

INTERNATIONAL CONFERENCE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

The ninth Triennial Conference of delegates representing the Young Men's Christian Associations throughout the world, was held during the first week in last month in London. The first Conference took place in Paris rather more than a quarter of a century since, when the movement was in its infancy, the place of meeting three years ago being Geneva. The gatherings held last month in Exeter Hall, the new home of the Association in London, were attended by some four hundred delegates, representing almost every nationality. The subjects discussed on Monday and Tuesday, principally related to the improved working of the Associations, and the extension of their usefulness. These meetings were under the presidency successively of Mr. George Williams, Mr. Samuel Morley, M.P., and the Earl of Aberdeen. A public meeting took

place on the Wednesday night in Exeter Hall. The resumption of the Conference, and visits to such places of interest as Westminster Abbey, occupied Thursday. On Friday the delegates accepted the hospitality of Mr. Morley, at Hall Place, Tonbridge, the gatherings terminating with a farewell breakfast on Saturday.

Perhaps the most important event of the week took place on the Monday evening, when the Lord Mayor and the Lady Mayoress gave a reception to the delegates and their friends at the Mansion House. There was a very large muster of gentlemen of various ages, though mostly young, with a sprinkling of ladies—wives of the delegates who shared with their husbands this very enjoyable visit to London. Upon arrival at the Mansion House the company were individually presented to the Lord Mayor and Lady Mayoress. The Egyptian Hall, in which the subsequent meeting took place, was crowded, the more prominent delegates, together with a few London friends, occupying seats on the platform. The Lord Mayor presided, supported on the left by the Lady Mayoress and on the right by Lord Shaftesbury. Prayer having been offered by the Rev. R. C. Billing, the Lord Mayor, on his own behalf and on behalf of the Lady Mayoress, gave the assembled a hearty welcome to the Mansion House. The Earl of Shaftesbury, President of the English Branch, on rising to address the delegates, was accorded an ovation, the audience rising and cheering vociferously. They were assembled, his lordship said, in the great civic hall, the great mansion of the City of London, and he must congratulate the Lord Mayor, whose year of office had been signalised, and who had made the Mansion House signalised, by gatherings quite unparalleled in the history of the City of London. And the meeting of that night was not surpassed in importance by any of the gatherings which had preceded it, when they considered the numberless nations represented in it, and the great purpose its promoters had in view. It was in reality a grand Œcumenical Council of the deepest interest for the human race. They were present in great unity of spirit—they had unity of thought and unity of action, and he trusted that the whole civilised world would feel the effects of their meeting together. He rejoiced at being permitted to gaze into the faces of brethren representing so many nationalities, and, if possible, he rejoiced still more exceedingly to see so many American sisters present, feeling, as he did, that this was an age for the employment of women, and for proving their enormous capacity for advancing the interests of mankind. To-day there were no fewer than 3,000 affiliated associations of Christian young men extending over a vast area, and embracing such remote regions as Japan and Madagascar. They seemed to be approaching the fulfilment of Daniel's prophecy, when he said, "Many shall run to and fro, and knowledge shall be increased." Major Sturgis, an American delegate, who was the next speaker, remarked that, as Americans, they could not fully express the joy they experienced in finding themselves in the birthplace of the Young Men's Christian Associations. America and Canada quickly followed the good example set by London. The American and Canadian associations had never been divided—one committee controlled the *subjects* of Her Majesty and the *sovereigns* of the United States, for he must give the American citizens their due. In less than twenty-six years the associations had spread over the whole of America. M. Fermaud, from Geneva, said the small associations in the mountains of Switzerland and in Spain would be much encouraged when it came to the knowledge of the members that their delegates had been received by the Lord Mayor. The next speaker called upon by the noble Chairman was the Hon. W. E. Dodge, who mentioned that he was honoured to be the father of the president of the first association formed in New York. Since he remarked we were building such enormous ships, it was not too much to hope that English men and women would just run over and see the child of their birth—America. The hymn, "Blest be the tie that binds" was next sung, after which Mr. C. M. Pyn, from New Zealand, told of the good work the associations were doing in that distant part of the globe. Mr. Bruce, of Melbourne, detailed the working of the associations in Australia, where they proved a great blessing to young men settling at the Antipodes. Pastor Cook, of Paris, in the course of his address, remarked that during the past few weeks the law had been so changed in France that now any hall could be opened for religious services without permission having first to be obtained from the authorities. Mr. R. C. Morse, from America, and Mr. Budge, from Montreal, having spoken, Mr. George Williams rose to move a vote of thanks to the Chairman and Lord Shaftesbury, and also came in for an ovation. Mr. T. A. Denny and Mr. Hugh M. Matheson spoke to the resolution, which was carried with enthusiasm. The doxology was then sung, and Dr. Cuyler pronounced the benediction, after which the company repaired to the Long Parlour and partook of the Lord Mayor's hospitality.

Monthly Survey of Missions.

WESTERN TURKEY.

We gave some account, last month (p. 237), of the annual meeting at Constantinople of the Western Turkish Mission. One of the missionaries present was the Rev. Dr. Barnum of Harpoot. While on the road to Constantinople between Harpoot and Sivas, he and his Armenian attendant were set upon near nightfall by two men heavily armed, who had probably been tracking them for some time, and compelled them to go aside into the woods, threatening them with death if any resistance was made. As Dr. Barnum was leaving Harpoot, a native friend had offered him a revolver for protection on the way. At first he was not disposed to take it, but yielding to the importunity of his friend accepted the weapon and put it in the pocket of his coat. When the robbers came upon him he instinctively put his hand to his pocket to draw out the revolver. Seeing this movement one of the robbers seized the hand and possessed himself of the weapon. No further resistance was offered, and the robbers proceeded to take whatever money or other valuables they found upon the travellers. Dr. Barnum had had the precaution to bring with him no money beyond that was necessary for the expenses of his journey to Sivas. This was two Turkish liras, in gold equal to nine dollars, and some small silver pieces. These were all taken. Dr. Barnum's watch was seized, but returned as of no value to the robbers. As the darkness was coming on and rain threatened, Dr. Barnum calmly requested the robbers to do quickly what they intended to do, inasmuch as he was anxious to get a lodging-place before night. He added, also, some quiet remonstrances as to the inconvenience the robbers were giving him by taking all his money. "And you, too," he said, addressing the more prominent of the two robbers, "is it not a pity for you that you are leading this lawless life?" and then in a few earnest words he spoke of their families, of their own death, so soon to overtake them, and of the judgment that awaited them beyond the grave. These calm, kind words brought the men to pause, and first one lira was given back, then the other, then the silver, the pistol, the overcoat that had been taken from the Armenian—in fact, all the spoil except about five piasters (less than a shilling) and then the two parties went on their respective ways.

EASTERN TURKEY.

Mission work has been carried on in a den of robbers in Zeitun by the agents of the American Board. In what is called the Upper Ward of Zeitun, which is isolated from the rest of the town by steep rocks, live about 2,000 Armenians, who are no strangers to the Ten Commandments, having broken every one of them and been readily shrived by the priests. One of the missionaries, the Rev. H. Marden, says it is doubtful if there is a darker place in the whole empire; yet the leaders of the Armenian Church in Zeitun would have driven Mr. Marden and his assistants away, if fear of the robbers, who were firm friends of the missionaries, had not restrained them. They preferred that the community should continue in all its wretchedness and crime rather than permit the missionaries to supplant the old religion. The missionaries had gained the friendship of the robbers by befriending them in a complication with the Government and saving them from extirpation, and Mr. Marden was made welcome among them, and secured, at a mere nominal sum, the house of the leader of the robbers for a school and place of worship. He was very much encouraged in his work and expects that good results will ere long appear. Mr. Marden says: "During our visit we had free access to all classes of the people, both in our house and at their own homes; and, though it was understood everywhere that our only errand was to awaken an interest in Evangelical truth, yet we heard no word of opposition, but were listened to with close attention. Frequently some man, the story of whose life would make us shudder, declared that if some good friend had taken an interest in them and told them these things before, they would never have become what they now are. This friendly attitude toward the Evangelical faith is very encouraging, and the personal work from house to house not only is leavening the whole community with the truth, but is already a powerful restraint upon lawlessness and crime. There are scores of men who have defied all efforts of the Government to tame them; but, on listening to the words of Jesus, have given their pledge of reform and kept it, even in times of great temptation."

INDIA.

The Rev. B. H. Badley, of Lucknow, having just finished compiling a revised edition of the "Indian Missionary Directory," gives in the New York *Independent* the latest statistics

of the rapidly enlarging work in India, derived for the most part from the communications of scores of missionaries of the various societies represented in the land. These statistics are very cheering. We give the most important particulars: 1. *Foreign Missionaries.*—Of these, including professors in mission colleges (who labour among non-Christian youths and are *bona fide* missionaries, although not always so counted), there are now 689 (representing 32 missionary societies), an increase of 67 since 1871. Of this number England with 244, Germany with 131, and the United States with 117, have the majority. Of these 689 missionaries, *one*, the Rev. George Pearce, of the English Baptists, has been a missionary in India upwards of fifty years. 2. *Native Ordained Agents.*—Here there has been most encouraging progress. There are now 389 native missionaries, a gain of 164 since 1871. There is cause for rejoicing in this. In five societies the native missionaries now outnumber the foreign, and ere long it will, no doubt, be so in other societies. During the interval under review the American Baptist Missionary Union has gained no less than forty-nine native missionaries, the Church Missionary Society has gained forty, and the American Board sixteen. 3. *Native Christians.*—Here there has been an increase of 52 per cent. Not so large, perhaps, as might have been expected, but still a grand increase. It must be remembered that the death-rate in India is much higher than at home. The following table gives a relative statement of the various societies:

Church Missionary Society	75,998	American Board	13,485
American Baptist Missionary Union	55,633	Leipsic Missionary Society	11,981
Gospel Propagation Society	51,391	Baptist Missionary Society	10,000
London Missionary Society	50,098	Basle Missionary Society	7,337
Gossner's Missionary Society	29,285	American Methodist Episcopal Church	5,855

These, with others, give a total of 340,623. Besides these there are thousands of adherents—people who are almost Christians, in various stages of education and of nearness to Christ. One mission alone counts upwards of 3,000 of such. At present in all India there are at least 150,000 of these unbaptized Christians. 4. *Communicants.* — This item represents the adult community. This has grown in these nine years from 52,816 to 102,444, or in round numbers has doubled. The Church Missionary Society stands first here, also, with 19,401; the American Baptist Missionary Union has 18,653; the Gospel Propagation Society, 15,305; Gossner's Missionary Society, 11,091; the Leipsic Missionary Society, 6,000; the London Missionary Society, 4,632; the American Board, 3,765; the Basle Missionary Society, 3,727, etc. Mr. Badley also gives the following table, which speaks for itself:

	1850.	1861.	1871.	1880.
Foreign Missionaries	339	479	622	689
Native Missionaries	21	97	225	389
Native Christians	91,092	138,731	224,258	340,623
Communicants	14,661	24,976	52,816	102,444

CHINA.

A Chinese hospital, wholly under native management, has been opened recently at Hankow, by Yang Kien-Tang. He was employed as chief assistant in the hospital under the care of the London Missionary Society, but left to organize this new work. Some of the chief officials and wealthy men of the place contributed to the enterprise, and his private practice outside the hospital is among people of influence. Everything is conducted on Christian principles, and there are daily religious services in the building. It is a new thing for the Chinese to tolerate the teaching of a foreign faith in institutions established and supported by themselves.

JAPAN.

At Kobe a week of prayer has just been observed, followed by a mass meeting in a large new theatre at Kioto, with an audience of 3,500 or 4,000. In the latter place a single copy of John's Gospel led sixty families to renounce idolatry. A similar meeting was held in Osaka on the 11th of June, and it is estimated that not less than 7,000 persons were in attendance. Three missionaries, the Rev. Dr. Gordon and the Rev. Mr. De Forest, of the American Board, the Rev. Mr. Warner of the Church Missionary Society, and fifteen Japanese speakers addressed the meeting, which occupied the afternoon and evening. On the other hand, a number of citizens alarmed at the spread of Christianity, have organized themselves into a society in which each member pledges himself by a solemn oath never to embrace that faith. In the year 1880 more copies of the Scriptures were distributed throughout the empire than in all the years taken together since Commodore Perry's visit in 1853. At Imabari, where a new church edifice is being built, the work is opened every morning by a prayer from

some one of the native workmen, previously appointed for that purpose. The present seems to be the most eventful period since the Christian era for Japan. The adherents of two distinct and opposite systems of religion in Japan, Buddhism and Shintooism, have formed an "alliance, offensive and defensive," against Christianity, and with this end in view have commenced the publication of what is called *The Two Religion Magazine*. How great must have been the pressure, from the advance of Christianity in the land, to bring about so remarkable a phenomenon as this!

WESTERN AFRICA.

The Basle mission at Ashantee and on the Gold Coast now occupies nine stations, with forty-one out-stations. The numbers of the congregations, including children, number nearly 5,000. Two of the missionaries, Messrs. Buck and Huppenbauer, recently visited Coomassie, and they give an interesting account of their reception by the King and people. "It was a solemn moment," say the missionaries, "when, after all, we saw Coomassie before us. Alas, we did not know then that our arrival had cost at least one human life! In the immediate neighbourhood of the town we met a lot of fetish-priests shovelling earth into an open ditch, which had been dug across the road. They had just then finished this business, when we arrived on the spot and walked over the earth-covered ditch. But what was our grief, when we afterwards learnt that in that very ditch a young girl lay buried, who had been slaughtered as a sacrifice, while near her a live sheep had been nailed to the ground and about a dozen small chickens had been cruelly placed under heavy stones. How true it is that the dark places of the earth are full of the habitations of cruelty! All this had been done to propitiate some evil spirits and keep off harm from the King, who in the face of all our assurances that we were only simple missionaries who had nothing to do with politics, etc., still feared some 'palaver,' into which our approach might possibly involve him!" A friendly interview was had with the King, and, although he would not consent to receive a missionary, it is hoped that a good impression has been left upon his mind. The people readily attended the services, which were conducted by Messrs. Buck and Huppenbauer.

CENTRAL AFRICA.

The Boston *Missionary Herald* gives an interesting account of the first interview of the West Central Africa missionaries of the American Board with the King of Bailunda. After a tedious waiting in front of his house, during which time some hundred men and boys collected to see the sight, the King came forward and squatted in their midst. Their present to his majesty consisted of four pieces of large handkerchiefs (twelve in a piece), two fancy shirts for himself, and six cheap cotton shirts, two strong clasp-knives, one copper tea-kettle, one concertina, two pairs of cheap bracelets. The missionaries explained the object of their visit and asked if they could settle in his country. He replied that he was an old man, but that they might come and live in his country a thousand years if they liked, but that when he died he could not say any more. He seemed pleased with his visitors, and it is desirable to secure his friendship.

The Church Missionary Society has received information from Messrs. Mackay and Pearson, at Mtesa's capital, that mission prospects were *in statu quo*. The missionaries were well, and the simple fact that they are able to hold their own gives ground for hope that Mtesa's recent opposition will pass away, and better results may soon follow.

ABYSSINIA.

The ecclesiastics in the suite of the Minister of the King of Abyssinia have made a visit to Jerusalem, writes a correspondent of the *Record* from that city; and Bishop Barclay availed himself of the opportunity to send a beautifully bound copy of the English Liturgy, translated into Amharic, as a present to King John. From the conversation of these visitors it would seem that the King is still decidedly opposed to the admission of missionaries into his dominions. If the French are admitted, he says, political complications will arise, and if the Protestants come they will teach the people not to worship the Virgin, which cannot be allowed. "We want only one religion, that is, our own;" but secular schools and schoolmasters would be welcomed.

MAURITIUS.

During the past twenty years, in the Island of Mauritius, no fewer than eighty heathen inmates of the Government prison have received the Gospel and been baptized, mostly by the Bengali pastor, the Rev. C. Kushalli.

AUSTRALASIA.

At the late Australasian Wesleyan Conference, held at Adelaide, a request from the

King and people of Tonga, for the formation of the Church there into a separate district was granted. A proposal from the English Missionary Society, that £1,500 should be given this year to the Australian Conference, and £750 next year, after which Australasian Methodism should be entirely self-supporting, was agreed to. The Church has 476 ministers, 61,045 members, and 8,172 on trial. Of the members, 33,033 are natives in the South Sea missions, and 369 Maories in New Zealand.

POLYNESIA.

A martyrs' Memorial Church has been built on the island of Erromanga, to commemorate the murdered missionaries, John Williams, Harris, the brothers Gordon, Ellen Powell Gordon, and James Macnair. Three sons of t murderer of Williams were present, and one took part in prayer.

Miscellaneous.

OPEN AIR PREACHING.—A society has been formed in Liverpool for the purpose of open air preaching. The following rules have been approved by the bishop: The mission is to be conducted by the incumbents of the diocese, in their respective parishes, and such laymen as they may select, subject to the approval of the bishop. The service to consist of singing, prayer, the reading of a portion of Holy Scripture, and an address. A red ribbon is to be worn by the preachers in their button-hole, distinguishing them as belonging to this organization. The bishop is the president.

DR. DORCHESTER, a prominent Methodist minister of America, after years of careful investigation, estimates the Christian population of the world at 440,000,000. When King James's version of the Bible was issued, according to Dr. Dorchester, there were but 5,000,000 of English-speaking people. To-day the Revision of 1881 goes forth, he says, to 95,000,000 of such people.

AMERICAN HOME MISSIONS.—Dr. Goodell, preaching lately at New York on behalf of the American Home Missionary Society, anticipated that in a hundred years the population of the American continent would be 400,000,000 of people. He put forth an appeal for 1,000,000 dollars per annum to be devoted to spreading the Gospel among new arrivals from Europe, and the newly peopled territories. The total amount of contributions to home and foreign missions in the Presbyterian churches in the United States last year amounted to £250,000.

A NOVELTY in the way of Anglican ecclesiastical celebrations occurred at the consecration of the Rev. H. T. Kingdon as Coadjutor Bishop of Frederickton, New Brunswick, on July 17th. The church was, it is stated, "exquisitely decorated, one lady alone sending 1,200 roses." There was a procession of Church dignitaries, the metropolitan chaplain carrying a silver pastoral staff, whilst the Metropolitan himself (the Bishop of Frederickton) wore a white and gold mitre. The Coadjutor Bishop was formerly Rector of Good Easter, in Essex.

THE CHURCH IN SOUTH AFRICA.—The diocese of Grahamstown had not been further disturbed since the invasion by Dr. Colenso as confirmer of the rebel Dean Williamson's catechumens at the cathedral; and Churchmen were waiting for the decision of the Privy Council as soon as that Dean's case comes before it. The quietude, however, has been broken by a new arrival from England, in the person of the Rev. C. Maurice Davies, D.D., Fellow of the University of Durham, author of "Orthodox London" and other works, who has left the head mastership of the "West London College, Bayswater," in order to enter on the curacy of St. George's Cathedral, and the principalship of the Cathedral Grammar School. He has not so far produced any testimonial or written recommendation from the Bishop of London, or any other Bishop of England. He has been inhibited by the Bishop of Grahamstown, but has officiated in spite of the Bishop's prohibition.—*Church Bells.*

MODERN PALESTINE.—Rev. Dr. Cuyler, in the *Evangelist*, says that new ideas are working into Palestine. A new city is going up on the west side of Jerusalem, outside the gates. Along the turnpike to Jaffa run the telegraph wires, and on the plain of Sharon stands the large "Jewish Agricultural College," surrounded by a model farm and thrifty nurseries. Bethlehem is a thriving town—largely it is nominally Christian—and it carries on extensive manufactures in mother-o'-pearl. The Bethlehemites brought

back from the Centennial Exhibition at Philadelphia about 70,000 dols. as net profit on the sale of their beautiful wares. If Palestine were only delivered from the tyranny of the Sultan, overruled by such a man as the Pasha Roulff (the Governor of Jerusalem), it would rise rapidly into a new era of economic progress. The Sultan's touch and tread are death.

CHRISTIAN EDUCATION IN TURKEY.—The Rev. Dr. Trowbridge, President of the College at Aintab, in Central Turkey, in connection with the American Mission there, is now on a visit to this country. He desires to increase generally the interest in the subject of Christian education in Turkey. He also wishes to raise, if possible, from £900 to £1,000 for the completion of the college buildings at Aintab, and the purchase of books and apparatus. The American missionaries have now, in Turkey, 400 schools, attended by 15,000 scholars. High schools and seminaries for training girls have been established in many of the principal cities. Of late, colleges for the thorough scholarly training of young men of all nationalities have been founded at Constantinople, Beyrout, Aintab, and Kharpoot. The higher branches are taught, as in colleges in this country, while there is also thorough Christian instruction. In two of these colleges there are medical classes and hospitals. At the Central Turkey College 1,500 patients have been treated since the opening, some eight or nine months ago. The Duke of Argyll, the Earls of Shaftesbury and Aberdeen, Lord Kinnaird, and Sir W. Muir have publicly expressed their full confidence in Dr. Trowbridge as one of the well-known American missionaries, and cordially commend the education cause which he has come to advocate to the public of this country. The address of the Rev. T. C. Trowbridge, LL.D., is, during the present month, 8, Adam Street, Strand.

THE RUSSIAN LUTHERAN CHURCH was planted in the year 1575, under Ivan IV., at Semljanoi Gorod. The annexation of Finland, Lapland, Poland, and the Baltic provinces, added a large Lutheran population to Russia. At present the Church numbers 4,000,000 souls, being the third in size among the churches of the empire. A fair proportion of its membership is to be found among the educated classes. Some of the pastors have very extensive fields of labour. The pastors at Pskov and Novgorod have often to travel seventy-five miles to discharge their official duties. The pastor at Irkutsk, Siberia, has a charge of over 1,000 members, and must travel about 10,000 miles each year in ministering to their spiritual wants. There are at least 600 Lutheran pastors at work in Russia. The Church is governed by a General Consistory located at St. Petersburg, under which there are seven minor consistories, each with a superintendent at its head. —*Lutheran Observer.*

SYNOD OF THE CHRISTIAN MISSIONARY CHURCH OF BELGIUM.—The Rev. William Affleck, Auchtermuchty, writes as follows from Charleroi, Belgium, on the 16th August: Charleroi is the centre of what may be called the Black Country of Belgium. It is a town of considerable size, and the new part stands high, and has wide streets and fine buildings. But it is the centre of a great hive of industry, extending for miles in every direction. They are a people very industrious, intelligent, warm-hearted, and accessible to the Gospel, and many of them have come out from Rome and become not only Protestants, but earnest evangelical Christians. This place is the stronghold of the evangelical faith in Belgium. There is here an able and devoted minister, Pastor Poinsot, who is assisted by a like-minded evangelist well adapted for the work. The whole district has been pervaded with Gospel truth, the divine blessing has not been withheld, and a congregation of 1,200 souls has been gathered out from Rome. The Synod chose a layman as Moderator, Baron Prisse. Yesterday's proceedings were chiefly formal—the election of other office-bearers of the Synod, the arrangement of the business, and so on. The evening was public, and there was a very large attendance. How beautifully and heartily they sung their French hymns! They are evidently a people who enjoy their religion as Christians ought to do. The chief business of the evening was an address from the pulpit by Professor Gretillot, of Neuchatel, a Swiss Deputy. He discussed very ably authority and liberty in matters of faith, and led his hearers up to the Saviour. I was told there were both free-thinkers and Roman Catholics in the audience, and the effect of such a discourse could not but be salutary. From all I have seen of the labours of Pastor Nicolet at Spa, and of the Synod here, I am much impressed with the merits and claims of this brave little Church, which deserves to be better known and to get more help. It has a number of very capable men, both young and old, among its ministers. There is, however, I am sorry to say, a great deficit of upwards of 1,000*l.* on their funds just now, and they are

quite at a loss what to do. Perhaps some of the Lord's stewards among your readers will give help in this crisis. I am sure their money will be well employed. The late Mr. Henderson, of Park, was a bountiful friend of this little Church. May some be raised up to walk in his footsteps. The need is great. On every hand in Belgium there are openings for the Gospel, if there were only more means available. If any who wish to help in this good work will forward their contributions to the Rev. J. G. Mackintosh, Free Church Offices, Edinburgh, he will doubtless undertake to forward them to the proper quarter.—*Weekly Review.*

A CHRISTIAN THEOLOGY IN JAPANESE.—Under this heading Dr. G. F. Verbeck thus writes in the *Christian Intelligencer*: Japanese Christians are to be highly congratulated for having at last a theology in the vernacular, and foreign missionaries no less for being now supplied with a text-book to be placed into the hands of the students of their theological schools—'The Theology of the New Testament, by Rev. J. J. Van Oosterzee, D.D., translated into Japanese by Rev. J. L. Amerman, Professor of Theology at the Union Theological School in Tokio.' (Japan, 1881.) There can be no doubt, whatever else may be its merits or demerits, that the natural and life-like manner of Dr. Van Oosterzee's book offers peculiar attractions to the Japanese mind, and that in so far it is admirably adapted to serve as an introduction to the study of systematic theology in that country. The Japanese work is substantially identical with the original. But many passages have been amplified and elucidated, because in the original they were too concise to be understood by the native reader. Other portions, again, it was found, could be quite omitted without injury to sense or argument.

Evangelical Alliance.

LIVERPOOL CONFERENCE.

Arrangements are progressing satisfactorily for the Annual Conference, which has been advertised to take place (D.V.) at Liverpool, October 25th to 27th. The programme is not yet complete, but the following is an outline of the proceedings: On Tuesday evening, October 25th, there will be a Conversazione and Reception of Visitors, followed by a Meeting at which the Lord Bishop of Liverpool will preside and deliver an address. Lord Polwarth, the President of the Alliance, will give the "Annual Address." Among the subjects for consideration at the various meetings are, "The Relation of the Christian to Christ;" "The Relation of the Christian to his Brethren;" "The Testimony of the Christian to the World;" "Intemperance and the Opium Traffic;" "Missions;" "The Indwelling of the Holy Spirit the Source of the Believer's Power, Love, and Holiness." The names of those expected to give addresses will be announced next month.

The attention of members and friends throughout the country is called to the cordial welcome and hospitality offered by the Executive Committee in Liverpool to all who early signify to the Secretaries in London their intention to be present. The Council earnestly request the prayers of all who feel interested in the approaching reunion of the Lord's people, that every thing may, in this preparatory stage, be conducted and arranged under the guidance of the Holy Spirit, and that when the assembly takes place the presence of the Lord may be realized, and the grace and power of the Spirit fill all hearts; so that the Conference may become a season of great blessing, and a witness to the love and unity of the body of Christ.

NEW MEMBERS.

No meeting of Council took place, as usual, in August, owing to the absence of many members for their summer holidays.

The following persons have therefore been admitted to membership by the Committee of Council:

Rev. George Müller, Bristol.
Mrs. Müller, Bristol.
Mrs. Cooke Hurle, Bristol.
Rev. R. Cornall, Bristol.
Dr. Greenly, Bristol.
Miss S. A. Ewens, Bristol.
Rev. James Fox, Bristol.
Colonel Hall, Clifton.
Miss J. J. Davis, Wellington, Somerset.
Miss Grainger, Weston-super-Mare.
Mr. D. F. Wyatt, Clifton.
Miss E. J. Whateley, Lee.
Mrs. Walker, Lee.
Mrs. Head, Lee.
Captain Thos. A. Freeman, Sabathu, Bengal.
Mrs. Freeman, Sabathu, Bengal.
Miss Caldwell, London.
Courthope E. Todd, Esq., London.

DEPUTATION WORK.

The Branches of the Alliance at Bristol, Clifton, and Wester-super-Mare were visited by Major-General Field on the 19th and 25th July. Mr. and Mrs. Benjamin Thomas, of Stapleton Park, kindly invited the members and friends to meet in their drawing-room, and a full account was given of the work and progress of the Alliance. The great heat prevented some friends from attending, but those who were present expressed themselves as greatly interested. At the close of the meeting a few names were given to be proposed as members, and among these was that of the much esteemed the Rev. George Müller.

At Weston-super-Mare the Rev. Prebendary Hunt gave his cordial support, and presided at the meeting, which took place in his Iron Room. The address was listened to with deep attention, and the interest of friends in the Alliance much revived.

At Wellington, Somerset, on the 21st July, a drawing-room meeting was kindly convened in their house by Mr. and Mrs. Dilworth Fox, and the principles and work of the Alliance were fully explained.

During the visit at Bristol Gospel addresses to poor people in a mission-room were also given by the deputation.

During the past month Mr. Arnold has visited Cumberland and parts of Scotland on behalf of the Alliance. At Keswick Mrs. Spencer Bell convened a garden-party at her residence, Fawe Park. Canon Battersly presided and spoke on the privilege and duty of union among the members of the body of Christ. Mr. Arnold followed with a statement of the progress of Alliance principles and of the work accomplished, under God, during the past thirty-five years. The addresses were listened to with great interest, and some twenty ladies and gentlemen gave their names for enrolment as members of the Alliance.

At Ardrishaig, in Argyleshire, it was proposed to hold a garden-party on behalf of the Alliance, but eventually local friends determined that the cause would be best served by the Alliance Secretary taking Sunday services in one or more of the churches. The pulpits of the Rev. Mr. Stewart at Ardrishaig, and the Rev. J. M. Shirreffs, at Lochgilphead were freely given for this purpose, and thus a larger number of persons were interested in the principles and work of the Alliance than could have been reached by a private gathering.

At the Free Church Manse, Bridge of Allan, the Rev. Dr. and Mrs. Ross kindly convened a drawing-room meeting, which was attended by a large number of ladies and gentlemen who were much interested by the address of the Secretary regarding the objects and the practical work of the Alliance. Among those present was the Rev. J. R. McDougall, of Florence, who spoke warmly of the good effects of the deputation sent by the Alliance a few years ago to Christian workers in Italy. The Revs. Dr. Ross and James Muir and others also heartily commended the work of the Alliance, and many new friends gave their names for membership.

POONA BRANCH.

In a recent number we gave an account of the formation of a Poona Branch of the Evangelical Alliance. The Rev. Dr. J. Murray Mitchell, of Edinburgh, a member of the Council of the British Organization, is now on a visit to India, and, being in Poona, was invited to preside over the first public meeting in connexion with the newly formed branch. The following report of the proceedings, furnished by Mr. Henry Webb, the Secretary, will be read with interest:

According to promise I write now to tell you what has been done, since I last wrote, towards formally organizing and establishing our Poona Branch, and so far reviving the work of the Evangelical Alliance in Western India. I have already told you how very heartily the Rev. Dr. Murray Mitchell responded to the invitation to help us, stating that he would most gladly preside at our first public meeting, and do all he possibly could during his stay amongst us to help forward the principles and work of the Evangelical Alliance in Western India. A preliminary meeting was held in the Scottish School on the 28th of June, when Colonel A. A. Bayly, R.A., was appointed President; the Rev. Hormazdji Pestonji, of the Baptist Mission, and Dr. A. G. Frazer, of the Methodist Episcopal Church, to be Vice-Presidents, and Mr. Henry Webb, Secretary and Treasurer.

It was finally arranged that a first public meeting should be held in the Methodist Church, East Street, which had been placed at our disposal by its pastor to whom our

acknowledgments are due; also to the Rev. Hormazdji Pestonji for the offer of the Baptist Church building. Rain had commenced to fall in heavy showers from the day before, and the evening threatened to be a wet one; yet with this hindrance to a large attendance, and although no special or personal invitations had been issued, 6 P.M. on Monday, the 4th July, saw very close upon 150 persons, members of various Evangelical Christian denominations assembled to our meeting in the Methodist Episcopal Church. This is an unusually large number even at a week-day religious service in Poona, and we may therefore well accept it as a very gratifying and encouraging manifestation of attachment to the Evangelical truth among our Christian brethren here, and of their sympathy with the work of the Evangelical Alliance.

After singing, reading a portion of Scripture, and prayer by the Rev. Hormazdji Pestonji, Dr. Mitchell commenced his address, of which the following is a brief summary:

Reviewing the history of the Alliance from its origin in 1846, he said the objection that its aim was not sufficiently practical was entirely groundless. It was surely a great practical aim to hold up in the sight of all men the too much forgotten truth that believers are one in Christ. To press this on the mind and heart of Christendom was a most important task. But in addition to this the Alliance had done very valuable work. From its commencement until now it has vindicated the rights of conscience; and wherever there has been religious oppression in Christendom and even beyond Christendom, the Alliance has sought to interpose; and it has generally done so with remarkable success. It has accomplished unspeakable good in connection with the "Week of Prayer," calling on all believers throughout the world to unite in supplication during the first week of every year. It has given birth to valuable societies such as the Turkish Missions Aid Society, the Christian Evidence Society, the Christian Vernacular Education Society for India and others. At great exhibitions like those held at Paris in 1857 and 1878 it has held most important meetings both for spiritual edification and for co-operation in Christian work. Every fifth year or so it holds a great General Council to which members are invited from all parts of the world. Seven such œcumenical gatherings have been held. Dr. Mitchell said he had had the happiness of attending two of these, the one at Berlin in 1857 and the other at Basle in 1879; and he would cherish the remembrance of them till he died. In Poona we are not starting the Alliance for the first time. Not long after the formation of the Alliance in England the Rev. G. L. Fenton arrived from home. He was a most Evangelical-minded man, full of the Alliance spirit. His zeal stirred the hearts of many, and a branch of the Evangelical Alliance was formed for Western India. Delightful meetings were held both in Poona and in Bombay. Unhappily the branch here languished and died, but for some time past there has been a wish to revive it. Bombay will probably hold a meeting next cold weather, and perhaps it may be desirable not to have two branches, one for Poona and one for Bombay, but a general one for Western India.

Dr. Mitchell then spoke at some length on the vital connection which existed between the union of believers and the spread of the Gospel. He dwelt especially on the Saviour's prayer, John xvii. 21—23. He believed there was an increasing sense of the need of unity; and a yearning for it in many Christian hearts. We were, however, still behind our fathers in Reformation times in the desire for it. He spoke of pan-Anglican, pan-Presbyterian, and pan-Methodist Councils. These were good, but by no means sufficient. The Alliance deals with individuals not with Churches, and it does not seek to create a unity; it strives to manifest the great fact that such unity exists already, and it presses on believers the duties arising out of that unity. It is thus opposed to sectarianism, yet sectarianism is not the worst evil it contends with. There is often a deplorable lack of brotherly love among members of the same denomination, and even of the same congregation. And the absence of this love is hardly admitted to be a sin; bitterness and wrath have come to be regarded as inseparable from this mortal state. These things ought not so to be. Let Christians in Poona, surrounded with heathen, not rest until it is said again, as it was of old, "See how these Christians love one another." Then surely a new era in missions will have dawned upon us.

The address was listened to with wrapt attention, and a wish has been expressed that it should be printed for circulation in Poona.

Dr. Mitchell's address being closed, prayer was offered by Colonel Bayly and again by Dr. Frazer. These were followed by a short address from Colonel Bayly, urging the claims of the Alliance, and speaking of the very

great interest he saw manifested at the meetings of the Alliance while he was lately in England. After the singing of a hymn and the benediction, those who accepted the basis of the Alliance, which had been just read to them, were invited to membership. Thirteen names were given, making the total number of members fifty-seven.

So far well, and to God be all the praise. Our nine or ten months' work in Poona has now taken the position of a fully organized branch, recognised by your Council, and established on a solid basis. With Dr. Mitchell guiding us, and with Colonel Bayly and others now taking the lead in the work, we may well feel that we have a most efficient and sufficient human agency. But we want more. Without God's spirit dwelling within us there can be no life; without the power from on high helping us there can be no success; and our earnest prayer is, and we ask for your prayers also, that we may have an abundant outpouring of the Holy Spirit upon Poona. The more we have of the Divine Spirit the more spiritual life and love and union there will be among us, and the more strength for any Christian work that comes before us. From the very first of our meetings, last September, we set aside the first weekly meeting of every month for special prayer for this greatest blessing, and by God's grace we trust that we may never overlook it in the future.

SOUTH AFRICAN BRANCH.

In the month of January last (see *Evan. Chris.*, Feb., p. 64) a deputation from the British Organization of the Alliance waited on Her Majesty's Secretary of State for the Colonies and presented a memorial in behalf of the French missionaries and the Basuto Christians in Basutoland, praying for protection to them and their property; at the same time a copy of the memorial was sent to the South African Branch of the Alliance requesting their committee to memorialize the Cape Government to interpose and save the French Missions from the calamities that threatened them. The following reply from the Secretary of the South African Branch has lately been received, dated Capetown, 23rd April:

Dear Sir,—I have to acknowledge your letter of February 3rd, enclosing copy of memorial presented by the British Organization of the Evangelical Alliance to the Earl of Kimberley, on behalf of the French Missions in Basutoland, and also a copy of the memorial of the French Branch of the Evangelical Alliance on the same subject, and requesting the Committee of the South African Evangelical Alliance to prepare and forward a memorial to the Cape Government, with the copies of memorials enclosed, praying for measures to be adopted by the Government for the protection of the French Missions and their converts, and for the restoration of peace. A meeting of our committee was held on the 3rd of March, when your letter, with its accompanying memorials, was taken into earnest consideration. Fully sympathizing with your committee in its desire for the effectual protection of the French Missions in Basutoland, and their converts, and for the restoration of peace, this committee willingly agreed to place before the Cape Government the representation made in the French memorial as to the unprotected and perilous position of the Basuto Christians and the French missionaries. At the same time this committee felt that, in the face of the declaration then recently made by Mr. Sprigg, the Cape Premier, that the war would speedily be at an end, their duty was specially to urge the necessity of affording protection to the property of the French Mission from the Colonial forces. With this object a memorial, of which I enclose a copy, was presented to the Cape Government on the 4th of March, to which a reply was received on the 31st of March, a copy of which I also enclose. I believe that negotiations are now in progress which I trust will speedily issue in the restoration of peace. I have not yet reported as to the meetings held in Capetown during the Week of Prayer in January last. They were held in the South African Mission Chapel, every morning, in Dutch, and every evening in English, and though the time is felt to be very inconvenient for us, as the New Year brings in our summer holidays when many families leave town to escape the heat, yet, on the whole, the attendance was encouraging. We look upon the Week of Prayer as a precious bond of union amongst the Churches, and we always find it a time of refreshing.—I remain, dear sir, your's faithfully,

JOHN M. RUSSELL,
Secretary to South African Evangelical Alliance.

FROM THE COLONIAL SECRETARY AT THE CAPE.

Colonial Secretary's Office, Capetown,
Cape of Good Hope, 31st March, 1881.

Gentlemen,—I have the honour to acknow-

ledge the receipt of your letter of the 4th inst., on the subject of the very trying circumstances in which the French missionaries in Basutoland and the loyal Basuto Christians are at present placed, and the danger to which their property is exposed, and stating that the attention of the Committee of the South African Evangelical Alliance has been drawn to the matter. In reply, I am directed by the Honourable the Colonial Secretary to request that you will be so good as to inform the committee that he fully agrees with them as to the very effective work that has been performed by the French missionaries in Basutoland, with many of whom Mr. Sprigg is personally acquainted. The usages of civilised warfare will, the Colonial Secretary feels sure, be observed in the military operations now being carried on under General Clarke, but, as the committee is doubtless aware, in the suppression of an organized rebellion on such a scale as that now existing in Basutoland, the destruction of valuable property is inevitable.—I have the honour to be, Gentlemen, your obedient servant,

(Signed) HAMPDEN WILLIS,
Acting Under-Colonial Secretary.

QUARTERLY MEETING FOR SPIRITUAL EDIFICATION.

In the Council-room, at eleven A.M., on the 29th July, another of these deeply interesting and edifying gatherings took place; the attendance was not so numerous as on former occasions, owing to so many brethren being absent on their summer excursions. The presence of the Lord was realized, and true fellowship in the grace and power of the Spirit refreshed the souls of his waiting people. The Rev. H. E. Fox, of Christ Church, Westminster, gave an address and introduced the subject for meditation: "Jesus the Son of God, the great High Priest of His people." "Let us therefore come boldly to the throne of grace," etc.—Heb. iv. 14, 15, 16. And all were edified and made to rejoice as he spoke on the exaltation of the Lord Jesus Christ our Redeemer, King, and Great High Priest, and of the holy boldness with which the believer is invited to approach the throne of grace.

The Open Conference that followed the address drew forth the thoughts of four or five brethren on the same subject, and with prayer and praise the time allottted for the meeting appeared quickly to pass.

RELIGIOUS LIBERTY—GREECE.

The following extract from a letter, dated the 4th August, from the Rev. T. R. Sampson, Athens, will be read with interest:

It will be of interest to you to know exactly what was done by the Powers in Constantinople in reference to the question of religious liberty and for which the Greek Branch of the Evangelical Alliance has been working so hard. The third article of the recent treaty between Turkey and Greece is as follows: "The life, the property, the honour, the religion, and the practices of the inhabitants of the provinces that shall be ceded to Greece, and who will remain under the Greek Government, shall be preserved strictly inviolate." In Thessaly we have had a school and a church, with a bell on it, and free from taxation, but which have not been allowed by the Greek Government to the Greek Evangelical Church without restrictions, and these cannot be submitted to. It will greatly interest many of your friends and the presbyterian readers of *Evangelical Christendom*, to learn that a presbytery was created in Athens in May last, with the title "The Presbytery of the Greek Evangelical Church," perhaps the first presbytery held in Greece for fourteen centuries. The members of it are the Rev. Stavros Michaelidas, of Yamina; Rev. Demetrius Liaontai, of Valos; and the Rev. Apostolos Aegyptianus, of Salonica. The following ministers were also present at the organization, the Rev. Dr. Alexander Thomson, the Rev. M. D. Kalopothakes, the Rev. Joshua Phipps, and the Rev. T. R. Sampson.

PROTESTANT COLLEGE AT BEYROUT.

"The Syrian Protestant College" located at Beyrout, Syria, has just completed its fifteenth year. It has now large and substantial buildings, an efficient body of native and foreign instructors, and 122 students. Three departments are in operation: Preparatory, Academic, and Medical, with scientific cabinets and apparatus, a valuable observatory, and the advantages of a hospital. The object is to give a thorough and liberal training to selected young men from Syria and the neighbouring countries. The institution is strictly Evangelical, but not sectarian. It is intended to co-operate with all the missionary societies labouring in those fields. It has already sent out a large number of superior teachers, and more than fifty physicians; besides men for other positions in the mission work or civil life. Its graduates are exerting a wide and increasing influence in behalf of a pure Christianity. Such men are specially needed in the Orient at this time. Vast changes are in pro-

gress, and the future will depend not so much upon treaties and other diplomatic schemes, as upon the extent and force of the enlightened elements that shall be found among the natives themselves. Reconstruction without this is futile. The young men raised up by such an institution as this will inevitably be prominent in helping forward the regeneration of the East. It is noticeable that the English language is made much of in the instruction of the College. The Arabic has no literature sufficient for educated Syrians. Additional scholarships for deserving candidates are just now greatly needed. The President of the College (the Rev. Daniel Bliss, D.D.) is in this country for a few weeks. His address is: Care of the Turkish Missions Aid Society, No. 8, Adam St., Strand.

CHRISTIAN WORK AT TOULON.

Monsieur Massis, whose good work at Toulon has been frequently referred to in the pages of *Evangelical Christendom*, writes as follows:

"You know how anxiously we have been collecting money for the *special* object of buying some land offered to us at a cheap rate, and building on it a small and simple mission-room at the suburb of La Seyne. We have collected £85 for this special purpose, but it is God's will that we should *not* build. Ten days ago we had a house of two storeys high offered to us for sale in the centre of La Seyne. By pulling down the first storey we can have a high well-ventilated place of worship, large enough to seat 250 persons. On the second storey of the house we can reside, or else we can place our missionary to live there. The house is to cost £160, and the alterations are to cost about £140; total £300. We are most earnestly striving to obtain the requisite sum of £160 as quickly as possible in order not to lose the house, which we shall do unless we can pay for it by the 20th inst. We have already commenced our services in the old Roman Catholic Church at Maisons-Neuves; the altars are covered, and the places for holy water are made into tables covered with Bibles and hymn-books, and where the mass used to be mumbled the lofty roof now resounds with prayer and praise! If any one *can* help the dear, simple, good people at La Seyne to raise their place of worship, great will be their gratitude towards their kind Christian friends in England." The Dowager Lady Buxton has sent £30, and other sums have been forwarded to Toulon. The Secretaries of the Alliance will be happy to receive contributions, or any amounts may be paid into the bank of Messrs. Ransom, Bouverie and Co., Pall Mall East, London.

CONTRIBUTIONS RECEIVED SINCE JULY 19, 1881.

	£	s.	d.
Rev. J. Townley	1	1	0
Miss Paton	0	5	0
Mr. T. Ward	0	5	0
Miss and Miss L. J. Shaan	0	10	0
H. Dickenson, Esq.	0	10	0
R. Corfield, Esq.	1	1	0
Mrs. Tinne	1	1	0
Miss Davies	0	2	6
J. L. Parsons, Esq.	1	0	0
Hon. Mrs. Fiennes	1	0	0
Collections at Drawing-room Meetings—			
Bristol	1	0	6
Wellington	0	10	6
Weston-super-Mare	3	6	4
Irish Branch, per J. Lambert Jones, Esq.	25	0	0
Liverpool, Subscriptions, additional, per R. Robson, Esq.	0	15	6
Guernsey Branch, per T. de Mouilpied, Esq.	13	4	9
Miss Caldwell	0	2	6
R. B. Searle, Esq.	1	0	0
Alex. Balfour, Esq.	10	0	0
Mrs. Head	0	10	0
Mrs. Walker	0	10	0
Rev. George and Mrs. Müller	2	2	0
Captain T. A. Freeman	1	1	0
Mrs. Freeman	0	10	0
Miss C. T. Todd	1	1	0
Colonel Hall	0	2	6
Mrs. Guy	0	2	6
Marcus Wright, Esq.	10	0	0
Rev. Dr. Clemance	0	10	0
C. J. Mallard, Esq.	2	2	0
Dr. C Greenly	0	10	0
Rev. John Hay	0	10	0
Colonel Forster	1	0	0
Greek Branch, per Rev. T. R. Sampson	1	10	0
Miss Collins	0	10	6
Miss A. Gurney	0	2	6
Mrs. Bosanquet	1	0	0
Major-General Pierce	1	1	0
D. W. Wright, Esq., and the Misses Wright	0	7	
BY COLLECTOR.			
T. A. Lawford, Esq.	1	1	0
Rev. Dr. Gritton	0	5	0
FOR CONFERENCE EXPENSES.			
M. H. Sutton, Esq.	5	0	0

*** Remittances may be made payable to the order of either of the Secretaries (Major-General Field, C.B., and Mr. A. J. Arnold), or to the Treasurer.

Alliance House, 7, Adam Street, Strand, London, W.C.